





(For private circulation only)

# THE GENERAL LETTERS

A Greek-English Diglot

for the use of

Translators



The British and Foreign Bible Society  
146 Queen Victoria Street London  
1961

The Greek-English New Testament:  
*The General Letters*

PRINTED IN GREAT BRITAIN BY ROBERT MACLEHOSE AND CO. LTD  
THE UNIVERSITY PRESS, GLASGOW

## INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet the need in part the production of this Greek-English New Testament was undertaken. The Greek text is that which will appear as the 3rd edition of the British and Foreign Bible Society Greek Testament, the editor of which has been consulted on points of interpretation of the text.

Verse division in the Greek text follows the rules given in the 2nd edition (1958), p. viii: Where no other indication is given, the verse division occurs at the principal stop in the line. For this purpose a colon (·) takes precedence over a comma (,), a question mark (;) takes precedence over a colon (·), a full stop (.) over a question mark (;), and a full stop followed by a sentence beginning with a capital letter over a full stop followed by a sentence beginning with a small letter. If the beginning of a verse is not apparent from the punctuation, it is marked by a vertical rule (|).

Missionaries who have worked in different parts of the world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars. The translators have tried to follow the original as closely as possible without offending against English usage.

The translation has avoided archaisms, in particular the forms of the second person singular, except in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

Like the Greek-English Mark (1958), Matthew (1959) and John (1960), this publication of the Greek-English General Letters is designed to be used by committees engaged in translation work. It should be emphasised that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this publication is intended to assist translators to produce versions from the Greek rather than from the English.

The notes and glossary are necessarily brief. Glossary words are marked with an asterisk.

Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

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## ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

- 11 **ΙΑΚΩΒΟΣ** Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς  
 δώδεκα φυλαῖς ταῖς ἐν τῇ Διασπορᾷ χαίρειν.
- 2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς  
 3 περιπέσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν  
 4 τῆς πίστεως κατεργάζεται ὑπομονήν. ἡ δὲ ὑπομονὴ ἔργον  
 τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ  
 5 λειπόμενοι. Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ  
 τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ  
 6 δοθήσεται αὐτῷ. αἰτείτω δὲ ἐν πίστει, μὴδὲν διακρινόμενος·  
 ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ  
 7 καὶ ῥιπιζομένῳ. μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι  
 8 λήμψεται τι παρὰ τοῦ Κυρίου, | ἀνὴρ δίψυχος, ἀκατάστατος  
 9 ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω δὲ ὁ ἀδελφὸς ὁ  
 10 ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει  
 11 αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται. ἀνέτειλεν γὰρ  
 ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ  
 12 ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου  
 αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις  
 13 αὐτοῦ μαρανθήσεται. Μακάριος ἀνὴρ ὃς ὑπομένει πειρα-  
 σμόν, ὅτι δοκιμος γενόμενος λήμψεται τὸν στέφανον τῆς  
 14 ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν. Μηδεὶς  
 15 πειραζόμενος λεγέτω ὅτι Ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ  
 Θεὸς ἀπίραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.  
 14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος  
 15 καὶ δελεαζόμενος· εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει

10-11: Is. 40. 6-7.    12: Dn. 12. 12.



## THE LETTER OF JAMES

From James, servant of God and of the Lord Jesus Christ, 1  
to the twelve tribes in the Dispersion,\* greeting.

Consider it all joy, my brothers,\* when you become in- 2  
volved in temptations of many kinds, knowing that the 3  
testing of your faith produces steadfastness. Let steadfast- 4  
ness perfect its work, that you may be perfect and complete,  
lacking in nothing. If any of you is lacking in wisdom let 5  
him ask from God who gives to all with generosity and  
without reviling,<sup>a</sup> and it will be given to him. But let him 6  
ask in faith, not having any doubt; for he who doubts is  
like the surge of the sea driven by the wind and tossed about.  
Let not that man think that he will receive anything from 7  
the Lord. He is a double-minded man, unstable in all his 8  
conduct.

Let the lowly brother \* glory when he is raised high, 9  
but the rich brother when he is brought low, for he will pass 10  
away *like the flower of grass*. The sun rises with the scorching 11  
wind; *it withers the grass, its flower falls*, and the beauty of its  
appearance is lost. So the rich man also will fade away in  
his activities.

*Blessed* <sup>b</sup> is the man *who meets temptation with steadfastness*, 12  
because when he has stood the test he will receive the crown  
of life which He has promised to those who love Him. Let 13  
no one when he is being tempted say, "I am being tempted  
by God." God cannot be tempted by evil, and He Himself  
tempts no one. Each man is tempted by his own desire; 14  
he is dragged away and enticed by it. Then when desire 15

<sup>a</sup> The Greek implies using abusive or insulting language, such as a man might use.

<sup>b</sup> Or, *happy*.

- ἀμαρτίαν, ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.  
 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.  
 17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν  
 καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι  
 18 παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. βουληθεὶς ἀπεκύησεν  
 ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν  
 αὐτοῦ κτισμάτων.  
 19 Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος  
 ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς  
 20 ὀργήν· ὀργὴ γὰρ ἄνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργά-  
 21 ζεται. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν  
 κακίας ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνά-  
 22 μενον σώσαι τὰς ψυχὰς ὑμῶν. γίνεσθε δὲ ποιηταὶ λόγου,  
 23 καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοὺς. ὅτι εἴ  
 τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν  
 ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν  
 24 ἐσόπτρῳ· κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν, καὶ  
 25 εὐθέως ἐπελάθετο ὅποιος ἦν. ὁ δὲ παρακύψας εἰς νόμον  
 τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ  
 ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,  
 26 οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ  
 θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ  
 ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.  
 27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ Πατρὶ  
 αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ  
 θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.  
 21 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν  
 2 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ἐὰν γὰρ  
 εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν  
 ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι,  
 3 καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν  
 καὶ εἴπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ  
 εἴπητε, Σὺ στῇθι ἐκεῖ ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου,  
 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ δια-

has conceived it bears sin, and sin, when it is full-grown, gives birth to death. Do not be led astray, my beloved 16 brothers.\*

Every good gift, every perfect boon, is from above, coming down from the Father of the lights;<sup>a</sup> with Him there is neither variation nor eclipse.<sup>b</sup> He willed to give us birth 18 by the word \* of truth, to be a kind of firstfruits \* of His creatures.

You know this, my beloved brothers.\* Let every man 19 be quick to hear, slow to speak, slow to be angry; for man's 20 anger does not effect God's righteousness.\*<sup>c</sup> Therefore 21 putting aside all filthiness and the abundance of wickedness, receive with meekness \* the implanted word,\* which is able to save your souls. Be doers of the word, not only 22 hearers who deceive yourselves. For if anyone is a hearer 23 of the word and not a doer, he is like a man looking at his natural face in a mirror. He looks at himself, goes away 24 and at once forgets what he is like. But he who looks into 25 the perfect law of liberty and continues to do so is not a forgetful hearer but an active doer; he will be blessed in his doing.

If anyone among you thinks himself to be religious and 26 does not bridle his tongue, but deceives himself, his religion is futile. Religion pure and unstained with God the Father 27 is this, to look after orphans and widows in their affliction and to keep oneself undefiled from the world.\*

My brothers,\* you must not hold the faith of our glorious 2 Lord Jesus Christ with favouritism. If a man comes into 2 your meeting \* wearing a gold ring and splendidly dressed, and if also a poor man in filthy clothes comes in, and you 3 take notice of the man wearing splendid clothes and say to him, "Please sit here," and to the poor man, "Stand there, you, or sit here at my feet," have you not been 4

<sup>a</sup> That is, heavenly bodies.

<sup>b</sup> Conjectured meaning. The interpretation is uncertain. A possible alternative is "shadow from turning".

<sup>c</sup> That is, the righteousness which God requires.

5 λογισμῶν πονηρῶν; Ἀκούσατε, ἀδελφοί μου ἀγαπητοί.  
 οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους  
 ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο  
 6 τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν.  
 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμᾶς, καὶ αὐτοὶ  
 7 ἔλκουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσιν τὸ  
 8 καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; εἰ μέντοι νόμον τελεῖτε  
 βασιλικὸν κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου  
 9 ὡς σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ προσωπολημπτεῖτε,  
 ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παρα-  
 10 βῆται. ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν  
 11 ἐνί, γέγονεν πάντων ἔνοχος. ὁ γὰρ εἰπών, Μὴ μοιχεύσης,  
 εἶπεν καί, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ,  
 12 γέγονας παραβάτης νόμου. οὕτως λαλεῖτε καὶ οὕτως  
 13 ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. ἡ  
 γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· καὶ κατα-  
 14 καυχᾶται ἔλεος κρίσεως. Τί τὸ ὄφελος, ἀδελφοί μου,  
 ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ  
 15 πίστις σῶσαι αὐτόν; ἐὰν ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρ-  
 16 χωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς, εἴπη δέ τις  
 αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ  
 χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος,  
 17 τί τὸ ὄφελος; οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά  
 18 ἐστὶν καθ' ἑαυτήν. ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, καὶ γὰρ  
 ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων  
 19 σου, καὶ γὰρ δείξω σοι ἐκ τῶν ἔργων τὴν πίστιν μου. σὺ  
 πιστεύεις ὅτι εἰς ἐστὶν ὁ Θεός; καλῶς ποιεῖς· καὶ τὰ  
 20 δαιμόνια πιστεύουσιν καὶ φρίσσουσιν. θέλεις δὲ γινῶναι, ὦ  
 ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν;  
 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγ-  
 22 κας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις  
 ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν

8: Lev. 19. 18. 11: Ex. 20. 13-14. 19: Dt. 6. 4. 21: Gn. 22. 9, 10, 12.

divided among yourselves and also become evil-minded  
judges? Listen, my beloved brothers. Did not God choose  
those who are poor in the sight of the world to be rich in  
faith and possessors <sup>a</sup> of the Kingdom \* which He promised  
to those who love Him? But you have humiliated the poor  
man. Is it not the rich who oppress you? Is it not they  
who drag you to court? Is it not they who blaspheme \*  
the good name by which you have been called? If you  
really fulfil the royal Law \* according to the scripture,  
*Thou shalt love thy neighbour as thyself*, you do well; but if  
you show favouritism you commit sin, and you are con-  
victed by the Law as transgressors. He who keeps the  
whole Law but errs in one point has become guilty in all.  
For He who said, "*Do not commit adultery*", said also, "*Do not murder*." If you do not commit adultery but  
commit murder, you become a transgressor of the Law.  
So speak and so act as men who are to be judged by a law  
of liberty. Judgment is merciless to him who has shown  
no mercy; mercy triumphs over judgment.

What good is it, my brothers,\* if anyone says that he has  
faith, but is without deeds? Can his faith save him? If  
a brother or sister is poorly clad and lacks the day's food,  
and one of you says to them, "Go in peace, be warmed  
and be filled," but you do not supply their bodily needs,  
what good is it? So also faith by itself, if it is without  
deeds, is dead. But someone will say, "You have faith.  
I have deeds." Show me your faith apart from your deeds,  
and I shall show you my faith by my deeds. Do you  
believe that *God is one*? You do well. Even the demons  
believe, and they shudder. Empty head, would you know  
that without deeds faith is ineffective? Was not our father  
*Abraham* proved righteous \* by deeds, *when he offered Isaac*  
*his son on the altar*? You see that faith was at work with his

<sup>a</sup> Or, *heirs*.

23 ἔργων ἢ πίστις ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφή ἢ  
λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη  
24 αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. ὁρᾷτε  
ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως  
25 μόνον. ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδι-  
καιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῷ ἐκβα-  
26 λούσα; ὥσπερ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν,  
οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

31 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι  
2 μεῖζον κρίμα λημψόμεθα. πολλὰ γὰρ παταίμεν ἅπαντες· εἴ-  
τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλι-  
3 ναγωγῆσαι καὶ ὅλον τὸ σῶμα. εἰ δὲ τῶν ἵππων τοὺς  
χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς  
4 ἡμῶν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγόμεν. ἰδοὺ καὶ τὰ  
πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνό-  
μενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ  
5 εὐθύνοτος βούλεται· οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος  
ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην  
6 ἀνάπτει· καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, ἡ  
γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα  
ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως  
7 καὶ φλογιζομένη ὑπὸ τῆς γεέννης. πᾶσα γὰρ φύσις θηρίων  
τε καὶ πετεινῶν ἑρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ  
8 δεδάσται τῇ φύσει τῇ ἀνθρωπίνῃ, τὴν δὲ γλῶσσαν οὐδεὶς  
δύνатаι δαμάσαι ἀνθρώπων· ἀκατάστατον κακόν, μεστὴ  
9 ἰοῦ θανατηφόρου. ἐν αὐτῇ ἐυλογοῦμεν τὸν Κύριον καὶ  
Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς  
10 καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος  
ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή, ἀδελφοί μου, ταῦτα  
11 οὕτως γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει  
12 τὸ γλυκὺ καὶ τὸ πικρόν; μὴ δύναται, ἀδελφοί μου, συκὴ  
ἐλαίας ποιῆσαι ἢ ἄμπελος σύκα; οὕτως οὐδὲ ἀλυκὸν γλυκὺ

23: Gn. 15. 6, 2 Ch. 20. 7.

3. 9: Gn. 1. 27.

deeds, and by the deeds faith was made perfect, and the 23  
 scripture was fulfilled which says, *Abraham believed God, and*  
*it was reckoned to him for righteousness,\** and he was called  
 “*Friend of God*”. You see, a man is proved righteous by 24  
 deeds, not by faith alone. In the same way also was not 25  
 Rahab the prostitute proved righteous by deeds, when she  
 received the messengers and sent them out by another road?  
 As the body without breath <sup>a</sup> is dead, so also faith without 26  
 deeds is dead.

Let not many of you become teachers, my brothers,\* for 3  
 you know that we shall receive greater condemnation. We 2  
 all err often; if a man does not err in what he says, he is  
 perfect, able to bridle the whole body also. If we put 3  
 bridles into horses’ mouths to make them obey us, we also  
 turn their whole body. Even ships, though they are so 4  
 large and are driven by strong winds, are turned by a very  
 small rudder where the impulse of the steersman wishes.  
 In the same way the tongue also is a small member and 5  
 makes great boasts. How small a fire sets ablaze how great  
 a forest! and the tongue is a fire, a world of wickedness. 6  
 Among our members the tongue is that which defiles the  
 whole body, and sets on fire the course of nature, and  
 itself is set on fire by hell.<sup>b</sup> Every kind of beast and bird, 7  
 of reptile and fish, is being tamed and has been tamed by <sup>c</sup>  
 mankind, but the tongue no man can tame; it is a dis- 8  
 orderly evil, full of deadly poison. With it we bless the 9  
 Lord and Father; with it we curse men made *in the likeness*  
*of God*; out of the same mouth come blessing and cursing. 10  
 My brothers,\* this ought not to be so. Does a spring from 11  
 the same opening send out sweet and bitter? My brothers, 12  
 can a fig-tree produce olives, or a vine figs? So salt water  
 cannot produce sweet.

<sup>a</sup> The Greek word can mean both “breath” and “spirit”.

<sup>b</sup> Greek, *Gehenna* (see Glossary). <sup>c</sup> Or, *for*.

- 13 ποιῆσαι ὕδωρ. Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω  
 ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτῃ  
 14 σοφίᾳ. εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ  
 ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.  
 15 οὐκ ἔστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη, ἀλλὰ ἐπίγειος,  
 16 ψυχικὴ, δαιμονιώδης· ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ  
 17 ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ἡ δὲ ἀνωθεν σοφία  
 πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπει-  
 18 θής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ  
 τοῖς ποιοῦσιν εἰρήνην.  
 41 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν,  
 ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν  
 2 ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε,  
 καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, καὶ  
 3 οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμ-  
 βάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν  
 4 δαπανήσητε. μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία  
 τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἐὰν οὖν βουληθῇ  
 5 φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ἡ  
 δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Πρὸς φθόνον ἐπιποθεῖ  
 6 τὸ πνεῦμα ὃ κατέκτισεν ἐν ἡμῖν; μείζονα δὲ δίδωσιν χάριν·  
 διὸ λέγει,

‘Ὁ Θεὸς ὑπερηφάνοις ἀντιτίσσεται,  
 ταπεινοῖς δὲ δίδωσιν χάριν.

- 7 ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ  
 8 φεύγεται ἀφ’ ὑμῶν· ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίσει ὑμῖν.  
 καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίστατε καρδίας,  
 9 δίψυχοι. τάλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ  
 γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς



Who among you is wise and understanding? Let him by 13  
 his good conduct show his deeds in wise meekness.\* If you 14  
 have bitter envy and selfish ambition in your hearts, do not  
 boast and lie against the truth. That is not the wisdom 15  
 which comes down from above, but it is earthly, un-  
 spiritual, demonic. For where envy and selfish ambition 16  
 are, there disorder is, and everything that is depraved.  
 The wisdom from above is first pure, then peaceful, gentle, 17  
 reasonable, full of mercy and good fruits,<sup>a</sup> impartial and  
 sincere. For the peacemakers the fruit of righteousness \* 18  
 is sown in peace.

Where do wars and where do conflicts among you come 4  
 from? Is it not from here, from your pleasures which wage  
 war among the members of your body? You covet, and 2  
 you do not acquire; you murder and are envious, and you  
 cannot obtain; you contend and fight, and you do not  
 possess because you do not ask; you ask, and you do not 3  
 receive because you ask evilly, to spend in your pleasures.  
 Unfaithful men and women,<sup>b</sup> do you not know that friend- 4  
 ship with the world \* is enmity to God? Whoever wishes  
 to be a friend of the world becomes an enemy of God. Do 5  
 you suppose it is for nothing that the scripture says, He  
 yearns jealously over the spirit which He made to dwell in  
 us? <sup>c</sup> But He gives more grace. So it says, 6

*God opposes the proud,  
 but to the humble He gives grace.*

Submit therefore to God; resist the devil,\* and he will flee 7  
 from you. Come near to God, and He will come near to 8  
 you. Cleanse your hands, you sinners; purify your hearts,  
 you double-minded men. Be miserable, mourn and lament; 9

<sup>a</sup> Cf. Mt. 7. 16f., where the same metaphor is used.

<sup>b</sup> Lit., *adulterers and adulteresses*. The metaphor is based on the con-  
 ception of Israel as the bride of God. Cf. Is. 54. 5, Jer. 3. 20, Hos. 2. 2.

<sup>c</sup> Or, *The Spirit which He made to dwell in us yearns jealously over us.*

- 10 κατήφειαν. ταπεινώθητε ἐνώπιον Κυρίου, καὶ ὑψώσει  
 11 ὑμᾶς. Μὴ καταλαεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν  
 ἀδελφοῦ καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου  
 καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς  
 12 νόμου ἀλλὰ κριτῆς. εἰς ἐστὶν ὁ νομοθέτης καὶ κριτῆς, ὁ  
 δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ ὃς κρίνεις τὸν  
 πλησίον;
- 13 "Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὔριον πορευσόμεθα  
 εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἓνα καὶ  
 14 ἐμπορευσόμεθα καὶ κερδήσομεν· οὔτινες οὐκ ἐπίστασθε τὰ  
 τῆς αὔριον ποία ἡ ζωὴ ὑμῶν. ἀτμὶς γάρ ἐστε ἢ πρὸς  
 15 ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη· ἀντὶ τοῦ  
 λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θέλῃ, καὶ ζήσωμεν καὶ ποιή-  
 16 σωμεν τοῦτο ἢ ἐκεῖνο. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις  
 17 ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἐστιν. εἰδοῦσι οὖν  
 51 καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστίν. "Ἄγε  
 νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπω-  
 2 ρίαις ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος ὑμῶν σέσηπεν,  
 3 καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, | ὁ χρυσὸς ὑμῶν  
 καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον  
 ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἐθῆσα-  
 4 ρίσατε ἐν ἐσχάταις ἡμέραις. ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν  
 τῶν ἀμυσάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος ἀφ'  
 ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα  
 5 Κυρίου Σαβαωθ εἰσελήλυθαν. ἐτρυφήσατε ἐπὶ τῆς γῆς  
 καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν  
 6 ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον·  
 οὐκ ἀντιτάσσεται ὑμῖν.
- 7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ  
 Κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς  
 γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.  
 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,

3: Pr. 16. 27. 4: Lv. 19. 13, Dt. 24. 14-15, Is. 5. 9. 5: Jer. 12. 3.  
 7: Dt. 11. 14.

let your laughter be turned into mourning, and your joy into dejection. Be humbled before the Lord, and He will raise you up.

Brothers,\* do not speak evil of one another. He who speaks evil of a brother or judges his brother, speaks evil of the Law \* and judges the Law. If you judge the Law you are not a doer of the Law but its judge. Only one is the Law-giver and Judge, He who is able to save and to destroy. Who are you to judge your neighbour?

Come now, you who say, "Today and tomorrow we shall go to this or that city, and stay a year there; we shall do business and make money," you who cannot know tomorrow's events, what your life will be like. For you are a vapour, appearing for a little while, then disappearing. Say rather, "If the Lord wills, we shall be alive and we shall do this or that." As it is, you glory in your pretensions. All such glorying is evil. If then a man knows the right thing to do and does not do it, he sins.<sup>a</sup>

Come now, you rich, lament and howl for the miseries which are coming upon you. Your riches have become rotten, your clothes have become moth-eaten, your gold and silver are rusted and their rust will be evidence to you and it will devour your flesh like fire. *You have gathered riches* for the last days. *The wage* of the workers who reaped your fields, which has been kept back by you, is shouting, and the cries of the harvesters have come *to the ears of the Lord of Hosts.\** You have lived on the earth in luxury and self-indulgence, you have fattened yourselves *as for the day of slaughter.* You have condemned, you have killed, the innocent man; he does not resist you.

Be patient then, brothers,\* till the coming \* of the Lord. The farmer waits for the precious fruit of the earth, being patient with it till he <sup>b</sup> receives *the early and late rain.* You

<sup>a</sup> Lit., it is a sin to him.

<sup>b</sup> Or, it.

9 ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικεν. μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κατακριθῆτε· ἰδοὺ ὁ κριτὴς  
 10 πρὸ τῶν θυρῶν ἔστηκεν. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς  
 11 ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. ἰδοὺ μακαρίζομεν τοὺς  
 ὑπομένοντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος  
 Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος καὶ  
 12 οἰκτίρμων. Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε,  
 μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὄρκον·  
 ἦτω δὲ ὑμῶν τό Ναὶ ναί, καὶ τό Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν  
 13 πέσητε. Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ  
 14 τις; ψαλλέτω. ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς  
 πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ'  
 αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου.  
 15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ  
 αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται  
 16 αὐτῷ. ἐξομολογεῖσθε ἀλλήλοις τὰς ἁμαρτίας, καὶ προσεύ-  
 χεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις  
 17 δικαίου ἐνεργουμένη. Ἦλείας ἄνθρωπος ἦν ὁμοιοπαθὴς  
 ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ  
 18 ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· καὶ  
 πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ἔδωκεν ὑετὸν καὶ ἡ γῆ  
 19 ἐβλάστησεν τὸν καρπὸν αὐτῆς. Ἀδελφοί μου, ἐάν τις ἐν  
 ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,  
 20 γνώσκειτε ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ  
 αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλήθος  
 ἁμαρτιῶν.

11: Dn. 12. 12, Ps. 103. 8.

20: Pr. 10. 12.

also be patient, make your hearts firm because the coming of the Lord is near. Do not groan against one another, 9 brothers, that you may not be condemned. The Judge is here <sup>a</sup> standing at the door. As an example of suffering 10 and of patience, brothers, take the prophets who spoke in the name \* of the Lord. *We consider those blessed <sup>b</sup> who stand 11 fast.* You have heard of Job's steadfastness, and you have seen the outcome which the Lord effected, because *the Lord is very pitiful and compassionate.*

Above all, my brothers,\* do not swear, either by heaven 12 or by the earth or by any other oath; let your "yes" be "yes", and your "no" be "no", that you may not fall under condemnation.

Is anyone among you suffering? Let him pray. Is any- 13 one cheerful? Let him sing. Is anyone among you ill? 14 Let him call the elders \* of the church, and let them pray over him, anointing him with oil in the name \* of the Lord. The prayer of faith will make the sick man well, and the 15 Lord will raise him from his bed;<sup>c</sup> and if he has committed sins he will be forgiven. Confess your sins to one another, 16 and pray for one another that you may be cured. The righteous \* man's prayer is very powerful in its working.

Elijah was a man with a nature like ours; he prayed 17 earnestly that it might not rain, and it did not rain on the land for three years and six months; again he prayed, the 18 heavens gave rain, and the land produced its fruit.

My brothers,\* if anyone among you has strayed from the 19 truth, and if anyone turns him back, know that he who 20 turns back a sinner from the error of his way will save his soul from death and *will cover* a great number of sins.

<sup>a</sup> Lit., *See, the Judge.*

<sup>b</sup> Or, *happy.*

<sup>c</sup> *From his bed* is not in the Greek.

## ΠΕΤΡΟΥ Δ

- 1<sup>1</sup> ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπι-  
δήμοις Διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,  
2 Ἀσίας καὶ Βιθυνίας, | κατὰ πρόγνωσιν Θεοῦ Πατρός, ἐν  
ἀγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος  
Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.  
3 Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς  
εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ  
4 νεκρῶν, εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμά-  
5 ραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς | τοὺς ἐν δυνάμει  
Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν  
6 ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. ἐν ᾧ ἀγαλλιᾶσθε,  
ὀλίγον ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς,  
7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ  
τοῦ ἀπολλυμένου καὶ διὰ πυρὸς δοκιμαζομένου εὕρεθῇ  
εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ  
8 Χριστοῦ· ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώντες  
πιστεύετε, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ  
9 καὶ δεδοξασμένῳ, κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν  
10 σωτηρίαν ψυχῶν. περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ  
ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος  
11 προφητεύσαντες, ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν  
ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ προμαρτυρόμενον  
12 τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας· οἷς  
ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ

## THE FIRST LETTER OF PETER

Peter, apostle \* of Jesus Christ, to the aliens \* in the 1  
Dispersion \* in Pontus, Galatia, Cappadocia, Asia and  
Bithynia, chosen in accordance with the foreknowledge 2  
of God the Father and made holy \* by the Spirit, to give  
obedience to and to be sprinkled with the blood of Jesus  
Christ: may grace and peace increasingly be yours.

Blessed be the God and Father of our Lord Jesus Christ. 3  
In accordance with His great mercy He caused us to be  
born again that we might have a living hope, through the  
resurrection of Jesus Christ from the dead, and enter into 4  
a possession which is imperishable, undefiled and unfading,  
preserved in heaven for you, who are guarded by the power 5  
of God through faith, that you may have a salvation ready  
to be revealed at the last time. Rejoice in this, even if now, 6  
for a short time, of necessity you have been grieved by  
trials of many kinds. The purpose of this is that the 7  
genuineness of your faith, far more precious than gold  
which perishes though it is tested by fire, may be found to  
result in praise and glory and honour at the revelation of  
Jesus Christ. You have not seen Him but you love Him; 8  
you do not see Him now, but you believe in Him, and  
believing you rejoice with joy which is inexpressible and  
glorious; for you are obtaining the final outcome of your 9  
faith, salvation for your souls. Prophets, who prophesied 10  
concerning the grace shown to you, made earnest search  
and enquiry about this salvation. They enquired what 11  
the time and what its nature was to which the Spirit of  
Christ in them pointed, when He declared beforehand  
the sufferings of Christ and the glories which followed.  
It was revealed to them that they were serving, not them- 12  
selves, but you in those things which have now been told

νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι Ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακῦψαι.

- 13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν  
 14 ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὥς τέκνα ὑπακοῆς, μὴ συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν  
 15 ἐπιθυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ  
 16 αὐτοὶ ἅγιοι ἐν ἀσπείρῳ γενήθητε, διότι γέγραπται  
 17 ὅτι Ἅγιοι ἔσεσθε, διότι ἐγὼ ἅγιος. καὶ εἰ Πατέρα ἐπικα-  
 λεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου  
 ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀνα-  
 18 στράφητε, | εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,  
 ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπα-  
 19 ραδότου, ἀλλὰ τιμίῳ αἵματι ὡς ἁμοῦ ἀμώμου καὶ ἀσπίλου  
 20 Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,  
 21 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς | τοὺς  
 δι' αὐτοῦ πιστεύοντας εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ  
 νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ  
 22 ἐλπίδα εἶναι εἰς Θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν  
 τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ  
 23 καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι  
 οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος  
 24 Θεοῦ καὶ μένοντος. διότι

πᾶσα σὰρξ ὡς χόρτος,  
 καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·  
 ἐξηράνθη ὁ χόρτος,  
 καὶ τὸ ἄνθος ἐξέπεσεν·  
 25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

16: Lv. 11. 44. 17: Ps. 89. 26. 18: Is. 52. 3. 24-25: Is. 40. 6-9.



you through those who brought you the Good News \* by the Holy Spirit sent from heaven; things into which angels desire to look.

So brace <sup>a</sup> your minds, keep sober, set your hope wholly <sup>13</sup> on the grace which the appearing of Jesus Christ is going to bring to you. As obedient children, do not shape your <sup>14</sup> conduct according to the desires you had formerly in your state of ignorance, but, as He who called you is holy,\* be <sup>15</sup> holy yourselves in all your way of life, because it is written, <sup>16</sup> *Holy you shall be, for I am holy.* And if you call upon Him as <sup>17</sup> *Father*, who judges impartially according to every man's deed, live in godly fear during the time in which you are strangers here, knowing that it is not by perishable things, <sup>18</sup> *silver* or gold, that *you have been ransomed* from your futile way of life handed down from your fathers, but by precious <sup>19</sup> blood, as of an unblemished and undefiled lamb, Christ. He was known before the creation of the world, but He was <sup>20</sup> revealed at the end of the times for your sakes who through <sup>21</sup> Him became believers in God, who raised Him from the dead and gave Him glory; and so your faith and hope are in God.

Having purified your souls in obedience to the truth with <sup>22</sup> sincere brotherly love as the aim, love one another wholeheartedly. Through the word \* of God, which is living <sup>23</sup> and remains, you have been born again, not from a perishable but from an imperishable seed. For <sup>24</sup>

*All flesh \* is like grass,  
and all its glory is like the flower of grass;  
the grass withers,  
and the flower falls;  
but the word of the Lord remains for ever.* <sup>25</sup>

That is *the word* which was the Good News \* proclaimed to you.

<sup>a</sup> Lit., *gird up the loins of.*

21 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ  
 2 ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας, ὡς ἀρτι-  
 γέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα  
 3 ἐν αὐτῷ αὐξηθῇτε εἰς σωτηρίαν, εἰ ἐγεύσασθε ὅτι  
 4 χρηστὸς ὁ Κύριος. πρὸς ὃν προσερχόμενοι, λίθον  
 ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ  
 5 Θεῷ ἐκλεκτὸν ἔντιμον, καὶ αὐτοὶ ὡς λίθοι ζῶντες  
 ἐποικοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,  
 ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ  
 6 Ἰησοῦ Χριστοῦ· διότι περιέχει ἐν τῇ γραφῇ,

Ἰδοὺ τίθημι ἐν Σιων λίθον ἐκλεκτὸν ἀκρογωνιαίον  
 ἔντιμον,

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῇ.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ

λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

8 | καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ  
 προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν·  
 9 ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον,  
 λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλῃτε  
 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ  
 10 φῶς· οἷ ποτε οὐ λαός, νῦν δὲ λαὸς Θεοῦ, οἱ οὐκ ἡλεημένοι,  
 νῦν δὲ ἐλεηθέντες.

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπι-  
 δήμους ἀπέχεσθαι ὑμᾶς τῶν σαρκικῶν ἐπιθυμιῶν, αἵ-  
 12 τινες στρατεύονται κατὰ τῆς ψυχῆς· τὴν ἀναστροφὴν  
 ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλα-  
 λούσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐπ-  
 οπτεύοντες δοξάσωσιν τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

3: Ps. 34. 8. 4, 6: Is. 28. 16 LXX. 7: Ps. 118. 22. 8: Is. 8. 14.  
 9: Is. 43. 20-21, Ex. 19. 6, 23.22 LXX. 10: Hos. 1. 6, 9, 2. 1, 23.  
 11: Ps. 39. 12. 12: Is. 10. 3.

Put away every kind of wickedness, all deceit, acts of  
 hypocrisy and envy, and all abusive utterances. Like new-  
 born babes thirst for the unadulterated spiritual milk, that  
 you may thrive on it and reach salvation, if *you have found by*  
*experience*<sup>a</sup> *that the Lord is kind.* As you come to Him, a  
 living stone, rejected indeed by men but with God *chosen,*  
*held in honour,* you too, as living stones, are being built up  
 into a spiritual house, to be a holy \* priesthood, to offer  
 spiritual sacrifices which are acceptable to God through  
 Jesus Christ. That is why it says in the scripture,

*See, I lay in Sion a stone, chosen, a corner-stone, held in honour,*  
*and he who believes in Him will not be put to shame.*

The honour is for you believers; but for disbelievers

*The stone which the builders rejected*  
*has become the corner-stone*

and a stone to make men stumble, and a rock to trip them up. They stumble because they disobey the word;\* for this indeed they were appointed. But you are a chosen race, a royal priesthood, a holy \* nation, a people \* for His possession, that you may declare the glorious deeds of Him who called you out of darkness into His wonderful light; you who at one time were not a people,\* but now are God's people; you who had not received mercy, but now have received mercy.

Beloved, I urge you as *strangers and aliens* \* to keep yourselves from the cravings of the flesh, which wage war against the soul. Live good lives among the heathen, in order that when they speak against you as evil-doers they may, through your good deeds as they watch you, give glory to God on the day of visitation.\*

<sup>a</sup> Found by experience. Lit., tasted.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον·  
 14 εἴτε βασιλεῖ ὡς ὑπερέχοντι, | εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ  
 πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγα-  
 15 θοποιῶν· ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ Θεοῦ, ἀγα-  
 θοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·  
 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας  
 17 τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. πάντας τιμῆσατε,  
 τὴν ἀδελφότητα ἀγαπάτε, τὸν Θεὸν φοβεῖσθε, τὸν  
 18 βασιλέα τιμᾶτε. Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ  
 φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιει-  
 19 κέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο γὰρ χάρις εἰ διὰ  
 συνειδήσιν Θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.  
 20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι  
 ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπο-  
 21 μενεῖτε, τοῦτο χάρις παρὰ Θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε,  
 ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων  
 22 ὑπογραμμὸν ἵνα ἐπακολουθήσῃτε τοῖς ἵχνεσιν αὐτοῦ· ὃς  
 ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὔρεθῇ δόλος ἐν τῷ  
 23 στόματι αὐτοῦ· ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ,  
 πάσχων οὐκ ἠπεῖλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·  
 24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι  
 αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ  
 25 δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι ἰάθητε. ἦτε γὰρ  
 ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν  
 31 Ποιμένα καὶ Ἐπίσκοπον τῶν ψυχῶν ὑμῶν. Ὁμοίως αἱ  
 γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ  
 2 τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀνα-  
 2 στροφῆς ἄνευ λόγου κερδηθήσονται, ἐποπτεύοντες τὴν ἐν  
 3 φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. ὣν ἔστω οὐχ ὁ ἔξωθεν  
 ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως  
 4 ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἀνθρώπου  
 ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὁ

17: Pr. 24. 21.    22: Is. 53. 9.    24: Is. 53. 12, 5.    25: Is. 53. 6, Ezk.  
 34. 5.

Submit to every humanly constituted authority for the 13  
 Lord's sake, whether to the emperor as supreme, or to 14  
 governors as men sent by him for the punishment of evil-  
 doers and for the praise of those who do good; for this is 15  
 God's will, that by doing good you should silence the  
 ignorance of the foolish; as free men, yet not having free- 16  
 dom as a cloak for wickedness, but as servants of God.  
 Honour all men; love the brotherhood;\* *fear God*; honour 17  
 the emperor.

House-slaves, be submissive to your masters in all fear, 18  
 not only to the good and considerate, but also to the per-  
 verse; for this is pleasing,<sup>a</sup> if because of his consciousness of 19  
 God a man bears troubles, suffering unjustly. What glory 20  
 is there if you endure it when you do wrong and are beaten?  
 but if you endure it when you do good and suffer, this is  
 pleasing <sup>a</sup> to God. For to this you have been called, be- 21  
 cause Christ also suffered for you, leaving you an example,  
 that you should follow in His steps. *He did not commit sin,* 22  
*and no deceit was found in His mouth*; when He was abused 23  
 He did not abuse in return, when He suffered He did not  
 threaten, but He delivered Himself to Him who judges  
 righteously; *He bore our sins* Himself in His body on the 24  
 tree, that we might die to sins and live to righteousness;\*  
*by His wound you have been healed.* For you were *going astray* 25  
*like sheep*, but you have now turned back to the Shepherd  
 and Guardian <sup>b</sup> of your souls.

In the same way you wives, be submissive to your hus- 3  
 bands, in order that, if any are not obedient to the word,\*  
 they may be won without a word through the life their  
 wives live, as they watch your pure and God-fearing way 2  
 of life. Do not make <sup>c</sup> an outward show by braiding the 3  
 hair, or by wearing gold ornaments or by putting on fine  
 clothes, but let there be rather the hidden disposition of 4  
 the heart with the imperishable adornment of a gentle and

<sup>a</sup> Lit., *grace*.      <sup>b</sup> Lit., *watcher-over*, or "*visitor*" (cf. v. 12).

<sup>c</sup> Lit., *Let there not be*.

5 ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. οὕτως γάρ ποτε καὶ αἱ ἄγαι γυναῖκες αἱ ἐλπίζουσαι εἰς τὸν Θεὸν ἐκόσμου  
 6 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, | ὡς Σάρρα ὑπήκουεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι  
 7 μηδεμίαν πτόησιν. Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν ὡς ἁσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπο-  
 νέμοντες τιμὴν ὡς καὶ συνκληρονόμοις χάριτος ζωῆς, εἰς  
 8 τὸ μὴ ἐνκόπτεσθαι τὰς προσευχὰς ὑμῶν. Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοι,  
 9 ταπεινόφρονες, | μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοῦναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

- 10     ὁ γὰρ θέλων ζωὴν ἀγαπᾶν  
        καὶ ἰδεῖν ἡμέρας ἀγαθὰς  
        παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ  
        καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον,  
 11     ἐκκλινάτω ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,  
        ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·  
 12     ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους  
        καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,  
        πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

- 13     Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ  
 14 γένησθε; ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.  
        τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε,  
 15 Κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν,  
        ἔτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς  
 16 λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραύτητος  
        καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ κατα-  
        λαλεῖσθε καταιοχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγα-

6: Gn. 18. 12, Pr. 3. 25. 10-12: Ps. 34. 12-16. 14-15: Is. 8. 12-13.

quiet spirit, which in the sight of God is very precious.  
 For thus the holy \* women of old, whose hope was in God, 5  
 adorned themselves, being submissive to their husbands,  
 as Sarah was obedient to Abraham, *calling him "master"*. 6  
 You have become her children, if you are doing good and  
*are not agitated by any fear.*

Husbands, in the same way live with true understanding 7  
 with your female partner, as with a weaker vessel; render  
 honour to them as to those who are possessors with you of  
 the free gift of life, that there may be no barrier to your  
 prayers.

Finally, be all of one mind, sympathetic, loving to the 8  
 brothers,\* compassionate, humble, do not return evil for 9  
 evil or abuse for abuse, but on the contrary bless, knowing  
 that you were called to receive possession of a blessing.

*For whoever wishes to love life* 10  
*and to see good days,*  
*let him make his tongue cease from evil,*  
*and his lips from speaking deceitfully;*  
*let him turn away from evil and do good;* 11  
*let him seek peace and pursue it;*  
*because the eyes of the Lord are on the righteous,\** 12  
*and His ears are open to their prayer,*  
*but the face of the Lord is against those who do evil.*

Who is he who will harm you if you become zealous for 13  
 goodness? But if you do suffer on account of righteousness, 14  
 you are blessed.<sup>a</sup> *Have no fear of them, do not be troubled.*  
*Reverence Christ as Lord* in your hearts; always be ready 15  
 to give a defence to anyone who asks you for a reasoned  
 statement of the hope that is in you, yet with meekness \* 16  
 and godly fear, and with a clear conscience,\* that when  
 you are spoken against, those who revile your good way of

<sup>a</sup> Or, *happy*.

17 θὴν ἐν Χριστῷ ἀναστροφὴν. κρεῖττον γὰρ ἀγαθοποι-  
 ούντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν ἢ κακοποι-  
 18 ούντας. ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν,  
 δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ Θεῷ,  
 19 θανατωθεὶς σαρκὶ ζωοποιηθεὶς δὲ τῷ πνεύματι· ἐν ᾧ καὶ  
 20 τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσα-  
 σὶν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν  
 ἡμέραις Νωε κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι,  
 21 τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος. ὁ καὶ  
 ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις  
 ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν, δι'  
 22 ἀναστάσεως Ἰησοῦ Χριστοῦ, ὃς ἔστιν ἐν δεξιᾷ τοῦ  
 Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων  
 41 καὶ ἐξουσιῶν καὶ δυνάμεων. Χριστοῦ οὖν παθόντος σαρκὶ  
 καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν  
 2 σαρκὶ πέπαυται ἁμαρτίας, εἰς τὸ μηκέτι ἀνθρώπων ἐπι-  
 θυμίας ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι  
 3 χρόνον. ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου  
 τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι, πεπορευμένους ἐν  
 ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ  
 4 ἀθεμίτοις εἰδωλολατρείαις. ἐν ᾧ ξενίζονται μὴ συντρε-  
 χόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφη-  
 5 μούντες· οἳ ἀποδώσουσιν λόγον τῷ ἐτοίμῳς ἔχοντι κρῖναι  
 6 ζῶντας καὶ νεκρούς. εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγ-  
 γελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ  
 κατὰ Θεὸν πνεύματι.  
 7 Πάντων δὲ τὸ τέλος ἡγγικεν. σωφρονήσατε οὖν καὶ  
 8 νήψατε εἰς τὰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς  
 ἀγάπην ἔκτενῇ ἔχοντες, ὅτι ἡ ἀγάπη καλύπτει πλῆ-



life in Christ may be put to shame. It is better to suffer 17  
 for doing good, if that should be God's will,<sup>a</sup> than for  
 doing evil. For Christ also suffered for sins once and for 18  
 all, a righteous \* One for unrighteous men, in order to  
 bring you to God. He was put to death in the flesh;\*  
 He was made alive in the spirit, in which <sup>b</sup> also He went 19  
 and preached to the spirits in prison, who had disobeyed 20  
 long ago, when the patience of God was waiting in the  
 days of Noah while the ark was being prepared, in which  
 a few, that is eight souls, were brought safely through  
 water.<sup>c</sup> And water, that is, baptism, of which the Flood 21  
 is the symbol, now saves you—baptism is not the removal  
 of dirt from the flesh, but an answer made to God from a  
 clear conscience \*—through the resurrection of Jesus  
 Christ, who has gone to heaven and is *at God's right hand*, 22  
 angels, authorities and powers having been made subject  
 to Him.

Since, therefore, Christ has suffered in the flesh \* you 4  
 also equip <sup>d</sup> yourselves with the same intent, (for he who  
 has suffered in the flesh has ceased from sin,) in order that 2  
 you may live the remaining time in the flesh, no longer to  
 fulfil <sup>e</sup> human cravings, but God's will. The past time of 3  
 our life is long enough for us to have carried out the will of  
 pagan men, walking in the ways of licentiousness, self-  
 indulgence, drunkenness, revelry, drinking parties and  
 illicit idolatry. And when you do not join with them in 4  
 the same excess of loose living they are surprised and slan-  
 der \* you. They will give account to Him who is ready to 5  
 judge the living and the dead. The Good News \* <sup>f</sup> was 6  
 preached to the dead for this purpose that they might be  
 judged in the flesh in the human way, but live in the spirit  
 in God's way.

The end of all things has drawn near. Be self-restrained, 7  
 therefore, be sober, with a view to your prayers. Above all 8  
 be wholehearted in your love for one another, because *love*

<sup>a</sup> Lit., *if the will of God should will it.* <sup>b</sup> Or, *in that time.* <sup>c</sup> That is, of  
 the Flood. <sup>d</sup> Imperative. <sup>e</sup> Lit., *for.* <sup>f</sup> Or, *He* (that is, Christ).

- 9 θος ἁμαρτιῶν· φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ·  
 10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακο-  
 11 νοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. εἴ  
 τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος  
 ὡς χορηγεῖ ὁ Θεός· ἵνα ἐν πάσιν δοξάζεται ὁ Θεὸς διὰ  
 Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
 αἰῶνας τῶν αἰώνων· ἀμην.
- 12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς  
 πειρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαίνοντος,  
 13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν  
 χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ  
 14 χαρῇτε ἀγαλλιώμενοι. εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ,  
 μακάριοι, ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τὸ τοῦ Θεοῦ  
 Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλα-  
 15 σφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. μὴ γάρ τις ὑμῶν  
 πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτρι-  
 16 ἐπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω  
 17 δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τούτῳ. ὅτι ὁ καιρὸς τοῦ  
 ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ  
 πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ  
 18 Θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ  
 19 ἄσεβής καὶ ὁ ἁμαρτωλὸς ποῦ φανείται; ὥστε καὶ οἱ  
 πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πιστῷ Κτίσῃ  
 παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῇ.
- 51 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συνπρεσβύτερος  
 καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελ-  
 2 λούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ποιμάνετε τὸ ἐν  
 ὑμῖν ποίμνιον τοῦ Θεοῦ, [ἐπισκοποῦντες] μὴ ἀναγκαστῶς  
 ἀλλὰ ἐκουσίως κατὰ Θεόν, μὴδὲ αἰσχροκερδῶς ἀλλὰ προθ-  
 3 ὤμως, μὴδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι  
 4 γινόμενοι τοῦ ποιμνίου· καὶ φανερωθέντος τοῦ Ἀρχιεπισκόπου

8: Pr. 10. 12. 14: Is. 11. 2. 17: Ezk. 9. 6. 18: Pr. 11. 31 LXX.

*covers* a great number of *sins*. Be hospitable to one another 9  
without grumbling. According as each has received a 10  
spiritual gift, use it in mutual service as good stewards of  
God's many-sided grace. If a man is speaking, let him be 11  
as one speaking oracles of God; if a man is serving, let him  
be as one serving in strength as God supplies it, that in  
everything God may be glorified through Jesus Christ;  
His are the glory and the power for ever. Amen.

Beloved, do not be surprised at your fiery trial which is 12  
taking place to test you, as if something surprising were  
happening to you; but in so far as you share in the suffer- 13  
ings of Christ be glad, that you may be glad and rejoice  
when His glory is revealed. If you are reproached for the 14  
name \* of Christ, you are blessed;<sup>a</sup> for then the Spirit of  
glory and power, even *the Spirit of God, rests* upon you. By  
them He is blasphemed; by you He is glorified. Let 15  
none of you suffer as a murderer or thief or evil-doer, or as  
a trouble-maker;<sup>b</sup> but if as a Christian, let him not be 16  
ashamed. Rather, let him in this name give glory to God.  
For it is the time appointed for judgment *to begin with* the 17  
household of God; and if it begins with us what will be the  
end of those who disobey the Good News \* of God? And 18  
if *the righteous \* man is scarcely saved, where will the irreligious  
and the sinful man be found?*<sup>c</sup> Therefore let those who suffer 19  
in accordance with God's will continue to do good, and  
commit their souls to the Creator as to one who can be  
trusted.

I urge the elders \* among you, I who am a fellow-elder and 5  
a witness of Christ's sufferings, and also have a share in the  
glory which is to be revealed: shepherd the flock of God 2  
which is among you, overseeing it<sup>d</sup> not under compulsion but  
with a willing spirit, in God's way; not basely seeking gain  
but with enthusiasm; not lording it over the charges allotted 3  
to you, but as examples to the flock. And when the Chief 4  
Shepherd has appeared you will win the unfading wreath

<sup>a</sup> Or, *happy*. <sup>b</sup> The word may have a social or a political reference.

<sup>c</sup> Lit., *appear*.

<sup>d</sup> Some witnesses omit, *overseeing it*.

5 κομειῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. Ὅμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ,  
7 ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, | πᾶσαν τὴν μέμιναν ὑμῶν ἐπιδίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.  
8 Νήψατε, γρηγορήσατε. ὅτι ὁ ἀντίδικος ὑμῶν διάβολος  
9 ὥς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν· ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.  
10 Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμην.  
12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην  
13 εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν στήτε. Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου.  
14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.  
Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

5: Pr. 3. 34 LXX. 7: Ps. 55. 22.

of glory. In the same way you younger men, be submissive 5  
to your elders. All of you, in submission to one another  
tie round you the apron <sup>a</sup> of humility, for *God opposes the*  
*proud, but to the humble He gives grace.*

Be humbled then, under the mighty hand of God, that 6  
in due time He may raise you up. *Cast all your anxiety* 7  
upon Him, for He cares for you. Be sober, be watchful; 8  
for your opponent the devil \* goes about, like a roaring  
lion, seeking someone to swallow up. Resist him, stead- 9  
fast in faith, knowing that the same kinds of sufferings are  
being laid upon your brothers \* in the world. The God 10  
of all grace, who has called you to His eternal glory in  
Christ, will after you have suffered for a little time restore  
you, make you firm, give you strength and set you on a  
good foundation. Might belongs to Him for ever. Amen. 11

I have written this brief letter to you by the hand of 12  
Silvanus, the trustworthy brother,\* as I count him, to give  
encouragement and to bear witness that this is the true  
grace of God. Stand fast in it. She who is in Babylon,<sup>b</sup> 13  
chosen with you, greets you; so also does my son Mark.  
Greet one another with a kiss of love. 14

Peace to you all who are in Christ.

<sup>a</sup> A garment worn by slaves when serving.

<sup>b</sup> This probably means the church in Rome (cf. Rev. 17. 5).

## ΠΕΤΡΟΥ Β

- 1<sup>1</sup> **ΣΥΜΕΩΝ** Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ  
 τοῖς ἱσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ  
 2 ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ  
 εἰρήνῃ πληθυνθεῖ ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ Ἰησοῦ τοῦ  
 Κυρίου ἡμῶν.  
 3 Ὡς τὰ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς  
 ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ  
 4 καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, δι' ὧν τὰ τίμημα καὶ  
 μέγιστα ἡμῖν ἐπαγγέλματα δεδωρηται, ἵνα διὰ τούτων  
 γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ  
 5 κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ αὐτὸ δὲ τοῦτο σπουδὴν  
 πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν  
 6 τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, | ἐν δὲ τῇ γνώσει  
 τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ  
 7 τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλα-  
 8 δελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ταῦτα γὰρ  
 ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργους οὐδὲ ἀκάρ-  
 9 πους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-  
 στοῦ ἐπίγνωσιν. ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλὸς ἐστὶν  
 μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ  
 10 ἁμαρτημάτων. διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν  
 ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ  
 11 ποιοῦντες οὐ μὴ πταισῇτε ποτε. οὕτως γὰρ πλουσίως  
 ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασι-  
 λείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.  
 12 Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομνησκὼν περὶ τούτων,  
 καί περ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

## THE SECOND LETTER OF PETER

Symeon Peter, servant and apostle \* of Jesus Christ, to 1  
those who in the righteousness \* of our God and Saviour  
Jesus Christ have received a faith of equal standing with  
ours: may grace and peace in the knowledge of God and 2  
of Jesus our Lord increasingly be yours.

His divine power has granted us all those things which 3  
make for life and godliness, through our knowledge of Him  
who called us by His glory and excellence. Through them 4  
He has granted us the precious and very great promises,  
in order that through these you may become sharers in the  
divine nature, since you have escaped the corruption which  
is in the world through evil desire. For this very reason 5  
put forth every effort, and equip your faith with virtue,  
virtue with knowledge, knowledge with self-control, self- 6  
control with steadfastness, steadfastness with godliness,  
godliness with brotherliness, and brotherliness with love. 7  
When these exist in you and are increasing, they render you 8  
neither unproductive nor unfruitful in the full knowledge  
of our Lord Jesus Christ. The man in whom these are not 9  
present is short-sighted, he cannot see; he has forgotten  
his cleansing from his past sins. Therefore all the more, 10  
brothers,\* do your utmost to give proof that you have  
been called and chosen; for if you do these things you will  
never stumble. Indeed, in this way your entrance into the 11  
eternal Kingdom \* of our Lord and Saviour Jesus Christ  
will be generously provided for you.

Therefore I shall not neglect to remind you always of 12  
these things, although you know them and are firmly estab-

- 13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι,  
 14 διεγείρειν ὑμᾶς ἐν ὑπομνήσει, | εἰδὼς ὅτι ταχυνή ἐστιν ἡ  
 15 ἀπόθεις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν  
 15 Ἰησοῦς Χριστὸς ἐδήλωσέν μοι· σπουδάζω δὲ καὶ ἐκά-  
 στοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην  
 16 ποιεῖσθαι. οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθή-  
 σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 17 Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες  
 17 τῆς ἐκείνου μεγαλειότητος. λαβὼν γὰρ παρὰ Θεοῦ  
 Πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε  
 18 ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ Υἱὸς μου ὁ ἀγαπητός  
 18 μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα,— | καὶ ταύτην τὴν  
 φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ  
 19 ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. καὶ ἔχομεν βεβαιότερον τὸν  
 προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς  
 20 λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διανύσῃ  
 20 καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο  
 πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας  
 21 ἐπιλύσεως οὐ γίνεται· οὐ γὰρ θελήματι ἀνθρώπου ἡνέχθη  
 προφητεία ποτέ, ἀλλὰ ὑπὸ Πνεύματος Ἁγίου φερόμενοι  
 ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι.
- 21 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν  
 ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέ-  
 σεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην  
 2 ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν· καὶ  
 πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς  
 3 ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· καὶ ἐν πλεονεξίᾳ  
 πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπα-  
 4 λαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. εἰ  
 γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ  
 5 σειροῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρου-  
 μένους, | καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον  
 Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ

17: Ps. 2. 7, Is. 42.\*1. 2. 2: Is. 52. 5.



lished in the truth which you now have. I consider it right, 13  
 as long as I am in this body,<sup>a</sup> to rouse you by a reminder,  
 for I know that the laying aside of my body <sup>a</sup> is coming 14  
 soon, as our Lord Jesus Christ showed me. I am doing my 15  
 utmost to ensure that, whenever there is need, you may be  
 able after my departure to call these things to mind. For 16  
 it was not that we were following cleverly invented fables  
 when we made known to you the power and the coming \*  
 of our Lord Jesus Christ, but because we were made eye-  
 witnesses of His majesty. For He received honour and 17  
 glory from God the Father when such an utterance as this  
 was borne to Him by the sublime glory, "This is My *only* \*  
*Son, in whom I am well-pleased.*" This utterance, borne from 18  
 heaven, we heard when we were with Him on the holy \*  
 mountain. So we possess even stronger confirmation of the 19  
 prophetic word. You will do well to attend to that word  
 as to a light shining in a dark place, until day dawns and  
 the morning-star rises in your hearts. First you should 20  
 recognize that no prophecy of scripture is for individual  
 interpretation, for no prophecy was ever made by the will 21  
 of a man, but men spoke from God as they were borne  
 along by the Holy Spirit.<sup>b</sup>

There were also false prophets among the people,\* just as 2  
 there will be false teachers among you. Such men will in-  
 troduce destructive doctrines, disowning even the Master  
 who purchased them, bringing on themselves swift destruc-  
 tion. Many will follow their licentious conduct, and *because* 2  
*of them the way of truth will be blasphemed;\** in their greed 3  
 they will get money out of you by means of false teachings.  
 The judgment pronounced long ago is not without effect  
 for them, and their destruction is not asleep. For God did 4  
 not spare angels who sinned, but threw them down to Tar-  
 tarus <sup>c</sup> and delivered them to caverns of darkness, where  
 they are kept for judgment; He did not spare the ancient 5  
 world, but protected Noah, the herald of righteousness,\*

<sup>a</sup> Lit., *tent*. <sup>b</sup> The Greek word is also used for "wind" or "breath".

<sup>c</sup> In Greek mythology, a place of punishment in the lower world.

6 ἀσεβῶν ἐπάξας, καὶ πόλεις Σοδόμων καὶ Γομόρρας  
 τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων  
 7 ἀσεβεῖν τεθεικώς, καὶ δίκαιον Λωτ καταπονούμενον ὑπὸ  
 τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·  
 8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐνκατοικῶν ἐν αὐτοῖς  
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασά-  
 9 νιζεν· οἶδεν Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδί-  
 10 κους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν, μάλιστα  
 δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους  
 καὶ κυριότητος καταφρονούντας. τολμηταὶ αὐθάδεις,  
 11 δόξας οὐ τρέμουσιν βλασφημοῦντες, | ὅπου ἄγγελοι ἰσχυῖ  
 καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ  
 12 Κυρίῳ βλάσφημον κρίσιν. οὗτοι δέ, ὡς ἄλογα ζῶα  
 φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦ-  
 σιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται,  
 13 | ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν  
 ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς  
 14 ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες  
 μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεά-  
 ζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεο-  
 15 νεξίας ἔχοντες, κατάρas τέκνα· καταλείποντες τὴν εὐθείαν  
 ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλααμ  
 16 τοῦ Βεωρ, ὃς μισθὸν ἀδικίας ἡγάπησεν, | ἔλεγξιν δὲ ἔσχεν  
 ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ  
 φθεγζόμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.  
 17 οὗτοί εἰσιν πηγαὶ ἄνδρoι καὶ ὀμίχλαι ὑπὸ λαίλαπος  
 18 ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. ὑπέ-  
 ρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπι-  
 θυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς  
 19 ἐν πλάνῃ ἀναστρεφόμενους, ἐλευθερίαν αὐτοῖς ἐπαγγελλό-  
 μενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις

with seven others, when He brought a flood upon a world  
of godless men; and by reducing the cities of Sodom and  
Gomorrhah to ashes He condemned them to destruction,  
making them an example to the ungodly who were to come,  
but He delivered innocent Lot who was oppressed by the  
licentious conduct of unprincipled men; for seeing and  
hearing them as he lived among them day after day, this  
innocent man was tormented in his innocent soul by their  
lawless deeds. The Lord knows how to deliver the godly  
from trial and how to keep the unrighteous under punish-  
ment till the day of judgment, especially those who follow  
the lead of the flesh \* in desire which defiles, and who  
despise authority. Audacious and self-willed, they do not  
shrink from slandering \* the glorious ones,<sup>a</sup> whereas angels,  
who are greater in strength and power, do not pronounce a  
slandorous judgment against them in the presence of the  
Lord. But these people, like irrational creatures made by  
nature for capture and destruction, speaking slanderously  
about things which they do not understand, will also come  
to destruction, as they did;<sup>b</sup> they are defrauded of the re-  
ward of their wickedness. They regard revelry by day as a  
delight; defiled and stained they revel in their pleasures,  
feasting with you; they have eyes which are only for an  
adulteress and which unceasingly look for sin; they entice  
unstable souls; they have a heart practised in greed; they  
are accursed children. Leaving the straight road they have  
gone astray, for they followed the road of Balaam, son of  
Beor, who loved the reward of wickedness, but was re-  
proved for his transgression of the Law.\* A dumb ass spoke  
with a human voice and checked the prophet's madness.  
These people are waterless fountains, mists driven by a  
squall; for them the deepest darkness is reserved. Uttering  
words of futile arrogance, in the desires of the flesh \* they  
entice to acts of licentiousness those who are just escaping  
from men of wayward conduct. They promise them free-  
dom, but they are themselves slaves to corruption; for a

<sup>a</sup> Lit., *glories*.    <sup>b</sup> Lit., *in their* (the irrational creatures') *destruction*.

- 20 ἡττῆται, τούτῳ καὶ δεδούλωται. εἰ γὰρ ἀποφυγόντες τὰ  
 μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ  
 Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες  
 ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.  
 21 κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς  
 δικαιοσύνης, ἣ ἐπιγνοῦσιν ἀνακάμψαι ἐκ τῆς παραδοθείσης  
 22 αὐτοῖς ἀγίας ἐντολῆς. συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς  
 παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί,  
 \*Ὦς λουσαμένη εἰς κυλισμὸν βορβορόρου.  
 31 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπι-  
 στολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ  
 2 διάνοιαν, μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν  
 ἀγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς  
 3 τοῦ Κυρίου καὶ Σωτῆρος, τοῦτο πρῶτον γινώσκοντες,  
 ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαιγμονῇ  
 ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι  
 4 | καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας  
 αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως  
 5 διαμένει ἀπ' ἀρχῆς κτίσεως. λανθάνει γὰρ αὐτοὺς τοῦτο  
 θέλοντας ὅτι οὐρανοὶ ἦσαν ἑκπαλαι καὶ γῆ ἐξ ὕδατος καὶ  
 6 δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, δι' ὧν ὁ τότε  
 7 κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. οἱ δὲ νῦν οὐρανοὶ  
 καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ  
 τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν  
 8 ἀνθρώπων. \*Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπη-  
 τοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὥς χίλια ἔτη καὶ χίλια  
 9 ἔτη ὥς ἡμέρα μία. οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας,  
 ὥς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς,  
 μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν  
 10 χωρῆσαι. \*Ἦξει δὲ ἡ ἡμέρα Κυρίου ὥς κλέπτῃς, ἐν ἣ  
 οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα  
 λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρέθησεται.  
 11 Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν

22: P<sup>g</sup>. 26. 11. 3. 8: Ps. 90. 4.

man is enslaved to that by which he is mastered. If men 20  
 have escaped the world's \* defilements through knowledge  
 of the Lord and Saviour Jesus Christ, and then are again  
 entangled in them and mastered by them, their last state  
 becomes worse than the first. It would have been better 21  
 for them not to have known the way of righteousness \*  
 than after knowing it to turn back from the holy \* com-  
 mandment delivered to them. What the true proverb says 22  
 has happened to them: *The dog returns to its own vomit*, and,  
 After her bath the sow rolls in the mud.

This now is the second letter that I write to you, beloved. 3  
 In both of them by a reminder I arouse your pure mind, to 2  
 remember the words formerly spoken by the holy \* pro-  
 phets, and the commandment of your apostles,\* which is  
 the commandment of the Lord and Saviour. First, you 3  
 are aware that in the end of the days mockers will come  
 with mockery, following their own desires, and saying, 4  
 "What has become of<sup>a</sup> the promise of His coming? \*  
 For from the time that the fathers fell asleep everything  
 remains as it was since the beginning of creation." They 5  
 wilfully ignore the fact that the heavens existed long ago  
 and the earth was formed out of water and by means of  
 water by the word of God, and that by the same means 6  
 the world of that time was destroyed, being overwhelmed  
 with water. But the present heavens and the earth have 7  
 by the same word been treasured up for fire, kept for the  
 day of judgment and of destruction of the ungodly men.

Let this one thing, beloved, not be ignored by you, that 8  
 with God one day is as a thousand years, and *a thousand*  
*years as one day*. The Lord does not delay in the fulfilment 9  
 of His promise, as some count delay; but He is patient  
 with you and does not wish that any should perish, but  
 that all should come to repentance.\* The Day \* of the 10  
 Lord will come like a thief. Then the heavens will pass  
 away with a roar, the stars <sup>b</sup> will dissolve in the heat; the  
 earth and all its deeds will be exposed. If all these things 11

<sup>a</sup> Lit., *Where is*.      <sup>b</sup> Or, *elements*.

- 12 ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, προσδοκῶντας  
 καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι'  
 ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσού-  
 13 μενα τήκεται. καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν  
 κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη  
 14 κατοικεῖ. Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδά-  
 σατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ,  
 15 καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε,  
 καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν  
 16 δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις  
 ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν  
 δυσνόητά τινα, ἃ οἱ ἄμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν  
 ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.  
 17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ  
 τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου  
 18 στηριγμοῦ, ἀξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου  
 ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ  
 νῦν καὶ εἰς ἡμέραν αἰῶνος.

13: Is. 65. 17, 66. 22.

are to be dissolved what kind of people ought you to be, living holy \* and godly lives ! while you await and seek to 12 hasten the arrival of the Day \* of God, which will cause the heavens to dissolve with fire and the stars <sup>a</sup> to melt in the heat. But according to His promise we are waiting for 13 *new heavens* and *a new earth*, in which righteousness \* has its home.

Therefore, beloved, while you are awaiting these things 14 do your utmost to be found undefiled and blameless in His sight, in peace. Regard the patience of our Lord as sal- 15 vation, as our beloved brother \* Paul in the wisdom given to him wrote to you, as indeed he wrote in all his letters, 16 speaking in them of these matters. Some things in them are hard to understand, and the ignorant and unstable twist them, as they do the other writings also, to their own destruction.

You therefore, beloved, since you know this beforehand, 17 watch lest you fall away from your own firm foundation, drawn away by the deceit of unprincipled men. But keep 18 on growing in grace and in knowledge of our Lord and Saviour Jesus Christ. To Him be the glory, now and to the day of eternity.

<sup>a</sup> Or, *elements*.

## ΙΩΑΝΝΟΥ Α

- 1**<sub>1</sub> Ο ΗΝ ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,  
**2** περὶ τοῦ Λόγου τῆς ζωῆς,— | καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν Πατέρα καὶ ἐφανερώθη  
**3** ἡμῖν,— | ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ  
**4** Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.  
**5** Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ  
**6** ἔστιν ἐν αὐτῷ οὐδεμία. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα  
**7** καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ Υἱοῦ αὐτοῦ καθα-  
**8** ρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ἐὰν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ  
**9** ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ  
**10** καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ  
**2**<sub>1</sub> οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτη, Παράκλητον ἔχομεν  
**2** πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν δίκαιον· καὶ αὐτός ἐστιν ἰλασμός περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν



## THE FIRST LETTER OF JOHN

What was from the beginning, what we have heard, what 1  
we have seen with our eyes, what we looked at and our 2  
hands felt, about the Word \* of life,—the life was revealed; 2  
we have seen and we bear witness and tell you of that 3  
eternal life which was with the Father and was revealed to 3  
us,—what we have seen and heard we tell you, that you 3  
also may have fellowship with us. This fellowship of ours 4  
is with the Father and with His Son Jesus Christ. And we 4  
are writing these things that our joy may be complete.

The message which we have heard from Him and tell to 5  
you is this: God is light and there is no darkness in Him at 5  
all. If we say that we have fellowship with Him, and walk 6  
in the darkness, we are lying and not practising the truth. 6  
If we walk in the light as He is in the light, we have fellow- 7  
ship with one another, and the blood of Jesus His Son 7  
cleanses us from all sin. If we say that we have no sin, we 8  
deceive ourselves and the truth is not in us. If we confess 9  
our sins, He is faithful and righteous,\* and so He will for- 9  
give us our sins and cleanse us from all unrighteousness. 9  
If we say that we have not sinned, we make Him a liar and 10  
His word \* is not in us.

My children,\* I am writing these things to you that you 2  
may not sin. If anyone sins we have One to plead for us <sup>a</sup> 2  
with the Father, Jesus Christ the righteous.\* And He is 2  
the means of taking away our sins, not ours only, but also

<sup>a</sup> Greek, Παράκλητος. Lit., *one called to the side of*, that is, as *Helper* (in court). (Cf. Jn. 14. 16, etc.)

3 ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. καὶ  
 ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς  
 4 ἐντολὰς αὐτοῦ τηρῶμεν. ὁ λέγων ὅτι Ἔγνωνκα αὐτόν,  
 καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν  
 5 τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὃς δ' ἂν τηρῇ αὐτοῦ τὸν  
 λόγον ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται.  
 6 ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν· | ὁ λέγων ἐν  
 αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς  
 οὕτως περιπατεῖν.  
 7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ'  
 ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ  
 8 ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. πάλιν ἐντολὴν  
 καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν,  
 ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη  
 9 φαίνει. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ  
 10 μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ὁ ἀγαπῶν τὸν ἀδελ-  
 φὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον οὐκ ἔστιν ἐν  
 11 αὐτῷ· ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν  
 καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει,  
 12 ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω  
 ὑμῖν, τέκνιά, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα  
 13 αὐτοῦ. γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ'  
 ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονη-  
 14 ρόν. ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν Πατέρα.  
 ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
 ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος  
 15 τοῦ Θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν. Μὴ  
 ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις  
 ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν  
 16 αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς  
 καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βίου,

the sins of the whole world. If we keep His command- 3  
ments we realize by this that we know Him. He who says 4  
" I know Him " and does not keep His commandments is  
a liar and the truth is not in him; but whoever keeps His 5  
word,\* in him truly the love of God is made perfect. By  
this we realize that we are in Him: he who says that he 6  
remains in Him ought himself to live as He lived.<sup>a</sup>

Beloved, it is not a new commandment that I am writing 7  
to you, but an old commandment, which you had from the  
beginning. The old commandment is the word \* which 8  
you heard from the beginning. Yet it is a new command- 8  
ment that I am writing to you, a thing that is true in Him  
and in you, because the darkness is passing away and the  
true light is already shining. He who says that he is in the 9  
light, and hates his brother,\* is in the darkness still. He 10  
who loves his brother remains in the light, and there is  
nothing in it <sup>b</sup> to make one stumble. But he who hates his 11  
brother is in the darkness and walks in the darkness; he  
does not know where he is going because the darkness has  
blinded his eyes.

I am writing to you, children,\* because your sins are 12  
forgiven you because of His name.\* I am writing to you, 13  
fathers, because you know Him who was from the begin-  
ning. I am writing to you, young men, because you have  
conquered the Evil One. I have written to you, children, 14  
because you know the Father. I have written to you,  
fathers, because you know Him who was from the begin-  
ning. I have written to you, young men, because you are  
strong and the word \* of God remains in you, and you  
have conquered the Evil One.

Do not love the world \* nor the things in the world. If 15  
anyone loves the world the love of the Father <sup>c</sup> is not in  
him; for all that is in the world, the cravings of the flesh \* 16  
and of the eyes, and empty pride in possessions, these are

<sup>a</sup> Lit., *walk as He walked.*

<sup>b</sup> Or, *in him.*

<sup>c</sup> Either *love for the Father* or *the Father's love.*

- 17 οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
- 18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνα-  
 19 σιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι  
 20 οὐκ εἰσιν πάντες ἐξ ἡμῶν. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ  
 21 τοῦ Ἀγίου, καὶ οἴδατε πάντες. οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν  
 22 ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ  
 23 τὸν Υἱόν. πᾶς ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα  
 24 ἔχει· ὁ ὁμολογῶν τὸν Υἱὸν καὶ τὸν Πατέρα ἔχει. ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Υἱῷ καὶ  
 25 ἐν τῷ Πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν  
 26 αὐτὸς ἐπηγγείλατο ὑμῖν, τὴν ζωὴν τὴν αἰώνιον. Ταῦτα  
 27 ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.
- 28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ ἔχωμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ  
 29 παρουσίᾳ αὐτοῦ. ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
- 31 ἴδετε ποταπὴν ἀγάπην δέδωκεν ὑμῖν ὁ Πατὴρ ἵνα τέκνα Θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ

not from the Father but from the world. The world and 17  
its craving are passing away, but he who does the will of  
God remains for ever.

Children,\* the last hour is here, and just as you have 18  
heard that the Antichrist \* is coming, in fact many anti-  
christis have already come. From this we know that the last  
hour is here. They went out from us, but they did not 19  
belong to us; if they had belonged to us they would have  
remained with us. They went out <sup>a</sup> that it might be made  
plain that none of them belonged to us. But it is you who 20  
have an anointing from the Holy One, and you all have  
knowledge.<sup>b</sup> I have not written to you because you do 21  
not know the truth, but because you know it, and because  
no lie comes from the truth.

Who is the liar but he who denies that Jesus is the 22  
Christ? \* This is the Antichrist,\* he who denies the  
Father and the Son. Anyone who denies the Son has not 23  
even the Father; he who confesses the Son has the Father  
also. As for you, let what you heard from the beginning 24  
remain in you. If what you heard from the beginning re-  
mains in you, you also will remain in the Son and in the  
Father. This is the promise which He made to us, eternal 25  
life.

I have written these things to you about those who are 26  
leading you astray. As for you, the anointing which you 27  
received from Him remains in you, and you do not need  
anyone to teach you; but as His anointing teaches you  
about everything, and is true and is not a lie, even as it has  
taught you, remain in Him.

And now, children,\* remain in Him in order that when 28  
He is revealed we may have confidence and at His coming \*  
may not turn from Him in shame. If you know that He 29  
is righteous,\* you know <sup>c</sup> that everyone who practises  
righteousness is born from Him. What love the Father 3  
has given to us that we should be called God's children!  
And we are! The world \* does not recognize us because

<sup>a</sup> *They went out* is not in the Greek, but is understood.

<sup>b</sup> Lit., *you all know*. This may mean (i) You have that knowledge  
which anointing brings to every Christian, (ii) You are aware of your  
anointing, or (iii) You know the truth (which John goes on to say that  
his readers already possess).

<sup>c</sup> Or, *know* (imperative).

2 γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. Ἀγαπητοί, νῦν  
 τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα.  
 οἶδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι  
 3 ὁψόμεθα αὐτὸν καθὼς ἐστίν. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα  
 ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός  
 4 ἐστίν. πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ,  
 5 καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. καὶ οἶδατε ὅτι ἐκεῖνος  
 ἐφανερώθη ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ, καὶ ἁμαρτία ἐν  
 6 αὐτῷ οὐκ ἔστιν. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει·  
 πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.  
 7 Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην  
 8 δικαίως ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν  
 ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος  
 ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα  
 9 λύσῃ τὰ ἔργα τοῦ διαβόλου. Πᾶς ὁ γεγεννημένος ἐκ τοῦ  
 Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ  
 μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέν-  
 10 νηται. ἐν τούτῳ φανερά ἐστίν τὰ τέκνα τοῦ Θεοῦ καὶ τὰ  
 τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ  
 ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.  
 11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα  
 12 ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν  
 καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν  
 αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ  
 13 αὐτοῦ δίκαια. καὶ μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ  
 14 ὑμᾶς ὁ κόσμος. ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ  
 θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ  
 15 ἀγαπῶν μένει ἐν τῷ θανάτῳ. πᾶς ὁ μισῶν τὸν ἀδελφὸν  
 αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρω-  
 16 ποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ἐν  
 τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν  
 τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν  
 17 ἀδελφῶν τὰς ψυχὰς τιθέναι. ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ  
 κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ

it did not recognize Him. Beloved, we are already God's 2  
 children, but it has not yet been made plain what we shall  
 be. We know that when He is revealed we shall be like  
 Him, for we shall see Him as He is. Everyone who has this 3  
 hope based on Him purifies himself, just as He is pure.  
 Everyone who practises sin practises lawlessness also; sin 4  
 is lawlessness. You know that He was revealed that He 5  
 might take away our sins, and there is no sin in Him.  
 Anyone who remains in Him does not sin; anyone who 6  
 sins has not seen Him, nor does he know Him.

Children,\* let no one lead you astray. He who practises 7  
 righteousness \* is righteous, just as He is righteous; he who 8  
 practises sin belongs to the devil,\* for the devil has been  
 sinning from the beginning. The Son of God was revealed  
 for this purpose, to destroy the works of the devil.

Anyone born from God does not practise sin, because His 9  
 seed remains in him; he cannot sin, because he is born from  
 God. The children of God and the children of the devil 10  
 are revealed as such by this: whoever does not practise  
 righteousness \* does not belong to God, neither does he  
 who does not love his brother;\* for this is the message 11  
 which you have heard from the beginning, that we should  
 love one another; not like Cain, who belonged to the Evil 12  
 One and killed his brother. Why did he kill him? Be-  
 cause his deeds were evil and his brother's were righteous.\*  
 Do not be surprised, my brothers,\* if the world \* hates you. 13  
 We know that we have passed over from death into life 14  
 because we love the brothers. He who does not love re-  
 mains in death. Anyone who hates his brother is a mur- 15  
 derer, and you know that no murderer has eternal life  
 continuing within him. By this we have come to know 16  
 love, that He laid down His life for us. We too ought to  
 lay down our lives for the brothers.\* Whoever has worldly 17  
 possessions and, seeing his brother in need, shuts his heart

κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ  
 18 Θεοῦ μένει ἐν αὐτῷ; Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ  
 19 μηδὲ τῇ γλώσσῃ, ἀλλὰ ἐν ἔργῳ καὶ ἐν ἀληθείᾳ. καὶ ἐν  
 τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπρο-  
 20 σθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν | ὅτι ἐὰν κατα-  
 γινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς  
 21 καρδίας ἡμῶν καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ  
 καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, παρρησίαν ἔχομεν  
 22 πρὸς τὸν Θεόν, καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ,  
 ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον  
 23 αὐτοῦ ποιοῦμεν. καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα  
 πιστεύωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ  
 24 καὶ ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν. καὶ  
 ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν  
 αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ  
 τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

- 41 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι-  
 μάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστίν, ὅτι πολλοὶ  
 2 ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ἐν τούτῳ  
 γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ  
 Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστίν,  
 3 καὶ πᾶν πνεῦμα ὃ λυεῖ τὸν Ἰησοῦν ἐκ τοῦ Θεοῦ οὐκ  
 ἐστίν· καὶ τοῦτό ἐστίν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε  
 4 ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ὑμεῖς ἐκ  
 τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων  
 5 ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. αὐτοὶ ἐκ τοῦ κόσμου  
 εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος  
 6 αὐτῶν ἀκούει. ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων  
 τὸν Θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ οὐκ  
 ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς  
 ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.  
 7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ  
 Θεοῦ ἐστίν, καὶ πᾶς ὃ ἀγαπᾷ ἐκ τοῦ Θεοῦ γεγέννηται  
 8 καὶ γινώσκει τὸν Θεόν. ὁ μὴ ἀγαπᾷ οὐκ ἔγνω τὸν



against him, how does the love of God <sup>a</sup> remain in him?

My children,\* let us not love with words nor with the 18  
tongue, but in deed and in truth. We know by this that 19  
we are of the truth; and we shall reassure our hearts before  
Him in regard to anything in which our hearts condemn 20  
us, for God is greater than our hearts and He knows every-  
thing. Beloved, if our hearts do not condemn us we have 21  
confidence towards God, and we receive from Him what- 22  
ever we ask, because we keep His commandments and we  
practise the things which are pleasing to Him. This is His 23  
commandment, that we should believe in the name \* of  
His Son Jesus Christ, and love one another just as He gave  
us commandment. He who keeps His commandments re- 24  
mains in Him, and He in him; and by this we know that  
He remains in us, through the Spirit whom He has given  
to us.

Beloved, do not believe every spirit, but test the spirits 4  
to see whether they are from God, for many false prophets  
have gone out into the world. Recognize <sup>b</sup> the Spirit of 2  
God by this: every spirit which confesses Jesus, as Christ \*  
come in the flesh,\* is from God, and every spirit which 3  
destroys <sup>c</sup> Jesus is not of God. This is the work of the  
Antichrist;\* you have heard that he is coming; even now  
he is already in the world. You belong to God, children,\* 4  
and you have conquered them,<sup>d</sup> because He who is in you  
is greater than he who is in the world.\* They belong to 5  
the world, and so they speak from the world, and the world  
listens to them. We belong to God; he who knows God 6  
listens to us; he who does not belong to God does not listen  
to us. From this we recognize the spirit of truth and the  
spirit of error.

Beloved, let us love one another, for love is from God, 7  
and everyone who loves is born from God and knows God.  
He who does not love has not known God, for God is love. 8

<sup>a</sup> Either *love for God* or *God's love* (cf. 2. 15).

<sup>b</sup> Or, *you recognize*.

<sup>c</sup> John is referring to those who separated the human Jesus from the  
divine Christ (Messiah). For the rendering in the text, cf. 3. 8 and  
Mt. 5. 17, 19.

<sup>d</sup> That is, the false prophets.

- 9 Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν Υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.
- 11 ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. Θεὸν οὐδεὶς πώποτε θεάσεται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι
- 14 ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. καὶ ἡμεῖς θεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκεν τὸν Υἱὸν Σωτῆρα τοῦ κόσμου. ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ. καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ μένει. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
- 18 ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι
- 20 αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν Θεὸν
- 21 ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.
- 51 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ
- 2 καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν

By this God's love has been revealed within us that God 9  
sent His only Son into the world that we might live through  
Him. In this is love, not that we loved God, but that He 10  
loved us and sent His Son as the means of taking away our  
sins. Beloved, if God loved us in this way we also ought to 11  
love one another. God no one has ever seen; if we love 12  
one another God remains in us, and His love has been  
made perfect within us.

By this we know that we remain in Him and He in us, 13  
because He has given us a share of His Spirit. We have 14  
seen and bear witness that the Father sent the Son to be  
Saviour of the world. Whoever confesses that Jesus is the 15  
Son of God, God remains in him and he in God. We know 16  
and have put our trust in the love which God has within us.

God is love, and he who remains in love remains in God,  
and God remains in him. Love is made perfect within us in 17  
order that we may have confidence at the day of judgment,  
because just as He is in this world so also are we. In love 18  
there is no fear, but perfect love drives out fear because fear  
has to do with punishment,<sup>a</sup> and he who fears is not made  
perfect in love. We love Him because He first loved us. 19  
If anyone says "I love God" and hates his brother \* he is a 20  
liar; for he who does not love his brother whom he has seen  
cannot love God whom he has not seen. We have this 21  
commandment from Him, that he who loves God should love  
his brother also.

Everyone who believes that Jesus is the Christ \* is born 5  
from God, and everyone who loves a father loves also his  
son. By this we know that whenever we love God and keep 2

<sup>a</sup> Lit., *fear has punishment*.

3 καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. αὕτη γάρ ἐστιν ἡ ἀγάπη  
 τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐν-  
 4 τολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ὅτι πᾶν τὸ γεγεννημένον  
 ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ  
 5 νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. τίς ἐστὶν ὁ νικῶν  
 τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς  
 6 τοῦ Θεοῦ; οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,  
 Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ  
 ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστὶν τὸ μαρτυ-  
 7 ροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν οἱ  
 8 μαρτυροῦντες, | τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ  
 9 οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων  
 λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι αὕτη  
 10 Υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν  
 μαρτυρίαν ἐν αὐτῷ. ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην  
 πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν  
 11 μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. καὶ αὕτη  
 ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός,  
 12 καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν  
 Υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ τὴν  
 ζωὴν οὐκ ἔχει.  
 13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον,  
 14 τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. Καὶ  
 αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐὰν τι  
 15 αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. καὶ ἐὰν  
 οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτῶμεθα, οἶδαμεν ὅτι  
 16 ἔχομεν τὰ αἰτήματα ἃ ᾠτήκαμεν ἀπ' αὐτοῦ. Ἐάν τις ἴδῃ  
 τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνα-  
 τον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ  
 πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ  
 17 ἐκείνης λέγω ἵνα ἐρωτήσῃ. πᾶσα ἀδικία ἁμαρτία ἐστίν,  
 18 καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς  
 ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεν-

His commandments, we love the children of God; for love of 3  
God is to keep His commandments, and His commandments 4  
are not burdensome, because all that is born from God con- 5  
quers the world.\* This is the conquest which has conquered 6  
the world, our faith. Who is the conqueror of the world but 7  
he who believes that Jesus is the Son of God? This is He who 8  
came through water and blood, Jesus Christ; not by the 9  
water only, but by the water and by the blood. It is the Spirit 10  
who bears witness, because the Spirit is the truth. There 11  
are three who bear witness, the Spirit and the water and 12  
the blood, and the three are one in purpose. If we 13  
receive the witness of men, the witness of God is greater.  
The witness of God is this, that He has borne witness about  
His Son. He who believes in the Son of God has the witness 14  
within himself. He who does not believe God has made 15  
Him a liar, because he has not believed in the witness which  
God has borne about His Son. This is the witness, that 16  
God gave us eternal life, and this life is in His Son. He who 17  
has the Son has the life; he who has not the Son of God has  
not the life.

I am writing these things to you who believe in the name \* 13  
of the Son of God that you may know that you have eternal 14  
life. This is the confidence which we have towards Him, 15  
that if we ask anything according to His will He listens to us.  
And if we know that He listens to us, whatever we ask for, 16  
we know that we have the things for which we asked Him.

If anyone sees his brother \* committing a sin the end of 16  
which is not death, he will ask and he <sup>a</sup> will give life to him,  
that is, to such as commit a sin the end of which is not  
death. There is a sin the end of which is death. I am not  
saying that he should make request about that. All 17  
unrighteousness is sin, and there is a sin the end of which  
is not death.

We know that no one born from God goes on sinning, but 18  
He who was born from God keeps him and the Evil One

<sup>a</sup> Or, *He*.

νηθείς ἐκ τοῦ Θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ᾔπτε-  
19 ται αὐτοῦ. οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ  
20 κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. καὶ οἶδαμεν ὅτι ὁ  
Υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώ-  
σκωμεν τὸν ἀληθινὸν Θεόν· καὶ ἐσμέν ἐν τῷ ἀληθινῷ  
[ἐν τῷ] Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ  
21 ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. Τεκνία, φυλάξατε  
ἐαυτοὺς ἀπὸ τῶν εἰδώλων.

does not get hold of him. We know that we belong to God 19  
 and the whole world \* lies in the power of the Evil One.  
 And we know that the Son of God has come, and He has 20  
 given us understanding to know the true God. We are in  
 Him who is true, in His Son Jesus Christ.<sup>a</sup> This is the true  
 God, and eternal life. My children,\* guard yourselves 21  
 from idols.

<sup>a</sup> Some witnesses read, *We are in His true Son Jesus Christ.*

## ΙΩΑΝΝΟΥ Β

- <sup>1</sup> Ο ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις  
 αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος  
<sup>2</sup> ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν  
 ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς  
<sup>3</sup> τὸν αἰῶνα. ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ  
 Θεοῦ Πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ  
 Πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.  
<sup>4</sup> Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπα-  
 τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ  
<sup>5</sup> Πατρός. καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν  
 γράφω σοι καινὴν, ἀλλὰ ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα ἀγα-  
<sup>6</sup> πῶμεν ἀλλήλους. καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπα-  
 τῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἐστὶν ἡ ἐντολὴ ἵνα  
<sup>7</sup> καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. ὅτι  
 πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολο-  
 γοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός  
<sup>8</sup> ἐστὶν ὁ πλάνος καὶ ὁ ἀντίχριστος. βλέπετε ἑαυτοὺς, ἵνα  
 μὴ ἀπολέσητε τὸ ἔργασάμεθα, ἀλλὰ μισθὸν πλήρης ἀπο-  
<sup>9</sup> λάβητε. πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ  
 Χριστοῦ Θεοῦ οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ  
<sup>10</sup> τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς  
 καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς  
<sup>11</sup> οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ λέγων γὰρ αὐτῷ  
 χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.  
<sup>12</sup> Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου  
 καὶ μέλανος, ἀλλὰ ἐπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα  
 πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.  
<sup>13</sup> Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.



## THE SECOND LETTER OF JOHN

The elder \* to the elect Lady <sup>a</sup> and to her children whom I love in truth, and not only I but also all who have come to know the truth, because of the truth which dwells in us and will be with us for ever. Grace, mercy and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love. 2 3

I rejoiced very greatly to find some of your children walking in the truth as we received commandment from the Father. And now I ask you, Lady, not as if I were writing to you a commandment which is new, but the one which we have had from the beginning, that we love one another. Love is this, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning you may walk in it. For many deceivers have gone out into the world, such as do not confess Jesus Christ coming in the flesh.\* Here is the deceiver and the Antichrist.\* Look to yourselves that you do not lose what we have worked for, but that you receive payment in full. No one has God who goes beyond and does not keep within the teaching of Christ. He who keeps within the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your home; do not even greet him; for he who greets him shares in his evil deeds. 4 5 6 7 8 9 10 11

Though I have much to write to you I did not wish to use paper and ink; I hope to come to you and to speak to you face to face, that our joy may be complete. The children of your elect <sup>b</sup> sister greet you. 12 13

<sup>a</sup> Greek, ἐκλεκτῇ κυρίᾳ. Some think this is a personal name, others that it means a church.

<sup>b</sup> Cf. v. 1.

## ΙΩΑΝΝΟΥ Γ

- 1 Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαῖω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ  
 ἐν ἀληθείᾳ.  
 2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ  
 3 ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. ἐχάρην γὰρ  
 4 λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀλη-  
 5 θεΐᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τούτων  
 οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ  
 6 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάζῃ εἰς  
 7 τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, οἳ ἐμαρτύρησάν σου  
 τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέ-  
 8 μψας ἀξίως τοῦ Θεοῦ· ὑπὲρ γὰρ τοῦ Ὀνόματος αὐτοῦ  
 9 ἐξῆλθαν μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. ἡμεῖς οὖν  
 ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ  
 γινώμεθα τῇ ἀληθείᾳ.  
 10 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν  
 11 Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω,  
 ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν  
 ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέ-  
 12 χεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ  
 τῆς ἐκκλησίας ἐκβάλλει.  
 13 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ  
 14 ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἐώρα-  
 15 κεν τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ  
 ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ  
 οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.  
 16 Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ  
 17 καλάμου γράφειν σοι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ  
 18 στόμα πρὸς στόμα λαλήσομεν. Εἰρήνῃ σοι. ἀσπάζονται  
 σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

## THE THIRD LETTER OF JOHN

The elder \* to the beloved Gaius whom I love in truth.

Beloved, I pray that it may be well with you in all respects 2  
and that you may be in good health, even as it is well with  
your soul. I rejoiced very greatly whenever brothers \* came 3  
and bore witness to your truth, as you are walking in the  
truth. I have no greater joy than to hear that my children 4  
are walking in the truth.

Beloved, you are faithful in whatever you do for the 5  
brothers \* and for strangers; they have borne witness to 6  
your love before the church. Please help them forward  
on their way worthily of God; for it was for the sake of 7  
His name \* that they went out, accepting nothing from  
the heathen. We ought to support such men, that we may 8  
show ourselves to be fellow-workers for the truth.

I wrote to the church, but Diotrephes, who loves the 9  
first place among them, does not accept our authority. So, 10  
when I come, I shall bring up what he is doing, pouring  
out nonsense against us with evil words. Not content with  
that he does not himself receive the brothers;\* he stops  
those who would do so and expels them from the church.

Beloved, do not imitate the bad, but the good. He who 11  
does good belongs to God; he who does what is bad has  
not seen God. Of Demetrius a good report is given by all, 12  
and by the truth itself. We also report well of him, and  
you know that our report is true.

I had many things to write, but I do not wish to 13  
write to you with pen and ink. I am hoping to see you 14  
soon and we shall speak face to face. Peace be with you. 15  
The friends greet you. Greet the friends, each one by name.

## ΙΟΥΔΑ

- <sup>1</sup> *ΙΟΥΔΑΣ* Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου,  
 τοῖς ἐν Θεῷ Πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ  
<sup>2</sup> τεττηρημένοις κλητοῖς. ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη  
 πληθυνθείη.  
<sup>3</sup> Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν  
 περὶ τῆς κοινῆς ἡμῶν σωτηρίας, ἀνάγκην ἔσχον γράψαι  
 ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ  
<sup>4</sup> τοῖς ἁγίοις πίστει. παρεισεδύσαν γάρ τινες ἄνθρωποι, οἱ  
 πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν  
 τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν  
 μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν  
<sup>5</sup> ἄρνούμενοι. Ὑπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδὼτας  
 ὑμᾶς ᾧ πάντα, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου  
 σῶσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,  
<sup>6</sup> ἀγγέλους δὲ τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν ἀλλὰ  
 ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης  
<sup>7</sup> ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· ὡς Σόδομα  
 καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον  
 τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς  
 ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.  
<sup>8</sup> Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν  
 μαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφη-  
<sup>9</sup> μοῦσιν. Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ  
 διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος,  
 οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν,  
<sup>10</sup> Ἐπιτιμῆσαι σοι Κύριος. οὗτοι δὲ ὅσα μὲν οὐκ οἶδα-  
 σιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα

9: Dn. 12. 1, Zec. 3. 2.

## THE LETTER OF JUDE

Jude, servant of Jesus Christ and brother of James, to the called who are beloved in God the Father and kept for Jesus Christ: may mercy and peace and love increasingly  
be yours. 2

Beloved, while I was making every effort to write to you  
about the salvation which we share, I was compelled to  
write to you urging you to keep on striving for the faith  
once for all delivered to the saints.\* For some men have  
come in stealthily, men who long ago were marked out  
for this condemnation, ungodly, perverting the grace of  
our God for the purpose of licentiousness, and disowning  
our only Master and Lord, Jesus Christ. 3 4

I want to remind you, you who already know it all, that  
the Lord saved a people \* from the land of Egypt and  
afterwards destroyed those who disbelieved; and those  
angels who did not keep to their own domain but left their  
proper home He has kept under darkness in everlasting  
chains, to be judged on the great Day.\* In the same way 5 6 7  
Sodom and Gomorrah and the neighbouring cities, having  
indulged in unrestricted and unnatural sexual vice, stand  
out as an example of eternal fire, by the punishment which  
they endured.

Yet in this way these dreamers also defile the body, set  
aside authority and slander \* the glorious ones.<sup>a</sup> But when  
*Michael, the archangel*, disputing with the devil \* argued  
about the body of Moses, he did not dare to pronounce a  
slandorous judgment against him, but said, "*The Lord  
rebuke thee.*" These men speak slanderously about what  
they do not understand; and the things which they know,  
like the irrational creatures, by natural instinct, are their 8 9 10

<sup>a</sup> Lit., *glories*.

- 11 ἐπίστανται, ἐν τούτοις φθείρονται. οὐαὶ αὐτοῖς, ὅτι τῇ  
 ὁδῷ τοῦ Καιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλααμ  
 μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορε ἀπώλοντο.  
 12 Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχού-  
 μνοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνδρῳ ὑπὸ  
 ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις  
 13 ἀποθανόντα ἐκριζωθέντα, κύματα ἄγρια θαλάσσης ἐπα-  
 φρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται, οἷς ὁ  
 14 ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται. Ἐπροφή-  
 τευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Αἰδὰμ Ἐνωχ λέγων,  
 15 Ἰδοὺ ἦλθεν Κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ, | ποιῆσαι  
 κρίσιν κατὰ πάντων καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς  
 αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέ-  
 βησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ'  
 16 αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. Οὗτοί εἰσιν γογγυσταὶ  
 μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ  
 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα  
 ὠφελείας χάριν.  
 17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν  
 προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν  
 18 Ἰησοῦ Χριστοῦ, ὅτι ἔλεγον ὑμῖν ὅτι Ἐπ' ἐσχάτου  
 τοῦ χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυ-  
 19 μίας πορευόμενοι τῶν ἀσεβειῶν. Οὗτοί εἰσιν οἱ ἀποδιο-  
 20 ρίζοντες, ψυχικοί, Πνεῦμα μὴ ἔχοντες. ὑμεῖς δέ, ἀγαπη-  
 τοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγνωτάτῃ ὑμῶν πίστει,  
 21 ἐν Πνεύματι Ἀγίῳ προσευχόμενοι, | ἑαυτοὺς ἐν ἀγάπῃ  
 Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου  
 22 ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. καὶ οὓς μὲν  
 23 ἐλεᾶτε διακρινόμενοι, οὓς δὲ σώζετε ἐκ πυρὸς ἁρπά-  
 ζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ  
 τῆς σαρκὸς ἐσπλωμένον χιτῶνα.  
 24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπαιίστους καὶ  
 στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμώμους ἐν ἀγαλ-

14-15: Enoch 1. 9. 23: Am. 4. 11.

ruin. Alas for them, because they have taken the road of 11  
Cain, they have rushed for the sake of gain into Balaam's  
error, and have perished by rebellion like that of Korah.

These are blots on <sup>a</sup> your love-feasts as they feast with you, 12  
afraid of nothing; they are shepherds who look after them-  
selves, waterless clouds wind-driven, trees in the late autumn  
bearing no fruit, twice dead, uprooted, wild waves of the sea 13  
foaming out their own shame, wayward stars, for whom the  
deepest darkness is reserved for ever.

Enoch, the seventh from Adam, prophesied of these also 14  
when he said, " See, the Lord has come with a great host of  
His holy \* ones, to execute judgment upon all and to con- 15  
vict all their ungodly ones of all their ungodly deeds, which  
they have done in their ungodliness, and of all the harsh  
things which they, ungodly sinners, have spoken against  
Him! " These men are grumblers and complainers, they 16  
live in accordance with their desires, their mouth makes  
arrogant boasts, they show favouritism for their own  
benefit.

As for you, beloved, remember the words which were 17  
told you before by the apostles \* of our Lord Jesus Christ.  
They said to you, " In the last time there will be mockers 18  
following their own desires for ungodly things." It is these 19  
who cause divisions, they are worldly-minded,<sup>b</sup> they do not  
have the Spirit. But you, beloved, building yourselves up in 20  
your most holy faith and praying in the Holy Spirit, keep <sup>c</sup> 21  
yourselves in the love of God, while you wait for the mercy  
of our Lord Jesus Christ, with a view to eternal life. On 22  
some have mercy, using discrimination; *snatch* others 23  
*from the fire* and save them; have mercy on others with  
fear, hating even the tunic defiled by the flesh.\*

To Him who is able to guard them from stumbling and 24  
to make them stand blameless in His glorious presence with

<sup>a</sup> Or, *hidden rocks in*. <sup>b</sup> Lit., *natural, unspiritual*. <sup>c</sup> Imperative.

25 λιάσει, μόνῳ Θεῷ Σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ  
Κυρίου ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία  
πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας·  
αμην.



rejoicing, to the only God, our Saviour, through Jesus 25  
Christ our Lord, be glory and majesty, sovereignty and  
authority, before all time and now and for all eternity.  
Amen.



## GLOSSARY

- Alien:* *παρεπίδημος*. One who is staying for a time in a foreign country, but does not belong to it. The word is used to describe a Christian who is in the world, but not of the world.
- παροικος*, "resident alien", is used in much the same sense in I Peter 2.11, where it is translated "stranger". Cf. I Peter 1. 17.
- Antichrist:* One who pretends to be the Christ, but in reality opposes Him, and seeks to destroy His work.
- Apostle:* Lit., "one who is sent out". In secular Greek it can mean an ambassador; in Jewish Greek, an envoy of the Sanhedrin. In the N.T. it means (a) the 12 men whom Jesus chose and sent out; (b) certain other outstanding missionary figures in the early Church, e.g. Paul, Silas, Barnabas.
- Blaspheme:* The word *βλασφημέω* is rendered in two ways:
- (a) *Blaspheme*, when it means speaking against God.
  - (b) *Slander*, or *discredit*, when it means speaking against people.
- Brother, brotherhood:* This word often loses the sense of blood-relationship. It is used (as "sister" is also) to denote a fellow-Christian, a member of the "family" of believers.

- Children:* τέκνία. The word is diminutive in form, but in Hellenistic Greek the diminutive sense tends to be lost. In his letters John commonly addresses his readers in this way. The word signifies that they are his children in a spiritual sense. He uses the diminutive form as a term of affection.
- Christ:* Χριστός is the Greek for "Messiah", or the "Anointed One". Messiah is a Hebrew title, indicating that one has been "anointed" (as a king or priest). The word refers especially to the central Figure in God's Kingdom.
- Coming:* The word παρουσία was in common use to denote the visit of a person of high rank. In the N.T. the "coming" of Christ refers to His coming in glory to judge the world at the end of the age.
- Conscience:* συνείδησις means "consciousness" or "awareness". In the N.T. the word is sometimes used in this sense without qualification, as in I Peter 2.19 and (verb) I Cor. 4.4. Often it acquires a moral significance, and stands for a spiritual awareness which distinguishes between right and wrong. "Conscience" is the best English word in these contexts.
- Day:* "The Day" is used in the sense of the last day, that is, the day of judgment.
- Devil:* A name for God's opponent (like "Satan"). Lit., "slanderer".
- Dispersion:* Jews scattered abroad. Sometimes this was due to forced emigration, for example to Assyria and Babylonia; sometimes to volun-

tary settlement for purposes of trade, as in Alexandria and Antioch.

*Elder*: The "elder" or "presbyter" is appointed to have the spiritual oversight (or joint oversight with others) of a congregation. The term is sometimes synonymous with "overseer". He is in a position of authority and his duties include preaching and teaching.

*Firstfruits*: It was the practice among the Jews to consecrate the first produce of the fields and the male first-born of animals and men. Christians are spoken of in James 1.18 as firstfruits in the sense of those who have been consecrated to God through faith in Jesus Christ.

*Flesh*: In addition to the literal sense, it is sometimes used as the equivalent of humanity, human nature, and especially that part of human nature through which sin receives its opportunity to act.

*Gehenna*: The name of a ravine south of Jerusalem, which was used for the burning of rubbish. It became a symbol for the place of future punishment.

*Good News*: The message that there has been a fulfilment of the prophetic promises in the coming of Christ and His proclamation of the Kingdom of God.

*Holy*: ἅγιος means set apart, consecrated or holy. Sometimes the moral sense is prominent, as in I Peter 1.15. Often it refers to the people of God, to Israel in the first place, then to the New Israel, the Church of Jesus Christ.

The plural *ἅγιοι* ("saints") especially is used in this sense.

- Kingdom*: The word is closely associated with the Jewish hope of deliverance. It envisages God reigning as King. The Christian Church took over this conception and spoke of the Kingdom of Christ. In James 2.5 and II Peter 1.11 it refers to the blessings in store for the believer.
- Law*: When the word is spelt with a capital it means the teaching, regulations and commandments laid down in the first five books of the O.T.
- Lord of Hosts*: Originally this title was given to God as the Lord of the armies of Israel. The meaning of "hosts" was later extended to embrace the spiritual forces of the universe. Finally the phrase was used to express the omnipotence of God.
- Meekness*: (a) In Jewish thought the word describes the attitude of lowliness and trust, the opposite of self-assertiveness and self-sufficiency, which comes from the complete acceptance of the will of God.  
(b) In Greek thought the character in which the passion of anger is under perfect control, and is, therefore, always rightly used.
- Meeting*: The proper word for a Jewish religious meeting. It came to be used for a Christian meeting.
- Name*: In the ancient world, "name" was more than a sign of identification. It included the character of the person, his authority, and sometimes it almost stood for the person himself.

- Only*: An old and frequent meaning of ἀγαπητός (cf. LXX Gen. 22.12).
- People*: The word λαός usually means the Jewish people, chosen by God for a special mission. When the Jews rejected the Messiah, the word was used by Christians in the sense of the New Israel, or the Church.
- Repentance*: A changing of the mind. In the N.T. it indicates a religious and moral change.
- Righteous, righteousness*: The words are sometimes used in the N.T. in the commonly accepted moral sense of honesty and virtue, but the normal N.T. connotation is what is approved by God, or counted "righteous" in His sight. The believer is set in a new relationship with God, not because of his own merit but because of the grace and mercy of God revealed in Jesus Christ.
- Saints*: See *holy*.
- Slander*: See *blaspheme*.
- Visitation*: The visitation which will be made by God at the last day, when there will be a demonstration of His mercy, and of judgment.
- Word*:  
 (a) A particular saying or statement.  
 (b) The message which Jesus or the Church proclaims.  
 (c) The personal Word, or Son, of God, i.e. the Christ.
- World*: The physical world, or mankind, or (particularly in John) mankind in opposition to God.